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MEMOIR OF THE LATE REV. JOSEPH MERRICK,

MISSIONARY TO AFRICA.

BY THE REV. JOHN CLARKE.

THE death of our beloved brother Mr. Merrick has cast a dark shade over the prospects of the African mission. Few remain in the field; and of those few all the Europeans are injured by the deleterious nature of the climate. Mr. Merrick has laboured in that field for upwards of six years, and has done much to prepare the way for the preaching of the gospel among the Isubus; the numerous Baguiri tribes to the north; among the Ganggi, Monggo, Balung, Bavi, Bo, and Wuri, to the east; and among the Yabyang, Bassa, Dewalla, Balimbi, and Batangga to the south and south-east. He has for some years preached the words of life in the language of the natives of this part of Africa; he has translated considerable portions of the word of God, a hymn book, school books, and lessons; a grammar and a dictionary have by him been prepared. Many of the young have received instruction at the schools; the habits and superstitions of the people

were well known to him, and many of the chiefs and others were rendered favourable, and showed some desire to be made acquainted with the way of truth; so that from Romby Mountains to Bakumkum, and again to the Bay of Corisco, means to facilitate the onward progress of the gospel, of a value not yet appreciated, have been supplied by the labours of our departed friend.

It is hoped that from his interesting journals kept in Jamaica and in Africa, and from his valued correspondence with many friends in this country and in his native land, a memoir may be prepared hereafter, which will give a just view of the character of the departed, and throw much light on the actual state of that part of Africa to which his labours were confined. The present sketch is intended as a tribute of respect by one who knew him well from his youth, and may give the desired information respecting the life of a man whose premature death all who knew

him lament, and the good who shall hear of him will submissively deplore. He has gone to be with Christ, which to him is far better; but we see none who can supply his place, and we mourn for those who sit in darkness; for his valuable partner left a solitary widow; for his only daughter, too young to be fully sensible of her loss; for his affectionate mother and sisters in Jamaica; and for all those who loved him, and who shall see his face no more upon the earth.

Mr. Joseph Merrick was born August 24th, 1818, at Port Royal, Jamaica. His parents, Richard and Rosanna Merrick, were natives of that place; the father a quadroon, and the mother a mulatto. Mr. J. Merrick was also termed a quadroon, though his father and himself were sufficiently fair to pass for white persons in any country where such distinctions do not prevail. At the time when Joseph and three of his sisters were born, Mrs. Merrick was termed a slave, and children and parent were bought out of this condition by their father. Mr. Richard Merrick was seventeen years a house carpenter and cabinet maker in the dockyard at Port Royal, and for ten of these years held the place of master joiner. He became acquainted with the truth in 1829, by means of the powerful and faithful preaching of Mr. Joseph Burton, now of Grimsby in Lincolnshire. In 1830 he and his eldest daughter were baptized, and were among the first to whom I administered the sacred rite. Joseph was at this period a boy in his twelfth year, and had strong predilections in favour of the established church: he wept to think that his father should be disgraced in the eyes of the world by joining himself to the despised baptists. He saw a change, however, in the temper of his father which he felt to be pleasing, and all his family seemed to be dearer to him than they were at the period when he professed to belong to

the parish church. Mr. J. Merrick was sent to the only school there was then in Port Royal; it was connected with the episcopalians, and the master of it partook of the despotic spirit of slavery then wide spread over all the land. When he thought a boy deserved severe punishment, he would place him near the door, and then caused *each* boy to gratify his taste for cruelty, if he possessed it, by inflicting a blow with a strap on the hand of the unfortunate culprit! Such was the moral training given by this man to his pupils, and such was the school at which our friend first tasted of the pleasures of education. He soon acquired the most that was taught at this place, and thirsted ardently for more; he made acquaintance with two sergeants stationed in the barracks, and from one of these he obtained instruction in English grammar, and in the rudiments of Latin; and from the other he acquired a system of shorthand, which was highly useful to him in after years. Mr. Merrick also attended a sabbath school which was first under the superintendence of our late brother Mr. Knibb, and afterwards came under the care of Mr. Burton and myself. At this he no doubt acquired some knowledge of the doctrines contained in the word of God, and treasured up a portion of the sacred volume in his memory.

About 1830, Mr. R. Merrick removed his family to Kingston, that they might not grow up under the influence of the bad example set them at Port Royal, and that he might obtain for them a better education under a pious instructor. At this period Mr. R. Merrick consulted me respecting the trade to which he should send his son; he thought of the business of a tailor, but I suggested that he had better send him to the office of the "Watchman" to learn that of a printer. I little thought at that time that he would be



the first to translate and to print a part of the word of God in one of the most important languages of Western Africa. My advice was taken, and he was sent to the printing establishment of Messrs. Jordan and Osborn, editors of the "Watchman," the only anti-slavery paper in Jamaica of that day. Mr. Merrick remained under the parental roof until August 12th, 1834, and diligently applied himself in order to attain a thorough knowledge of the art of printing. In his leisure hours he attended classes for improving himself in the French and Spanish tongues. At this period his father left Kingston to reside with his family at one of my country stations named "Retirement," among the mountains of St. John. Mr. Merrick was now deprived of parental care, and went into the house of Mr. Osborn to reside, where he was treated with great kindness; but he soon felt the loss of a mother's care, and went into the company of the vain and gay. These were lovers of earthly pleasures, and the sabbath was often spent in vanity and sin. The house of God was in part neglected; French and Spanish were laid aside, and lessons from the dancing master came in their place. The ball room was attended, and its fascinating charms took for a season possession of his heart. Our beloved brother was kept from going further by preventing grace. No stain in the eyes of the world attached itself to his character, and he did, in attending balls, what ministers, episcopalian and presbyterian, sanctioned by their presence. But when his heart became changed and his conscience was enlightened, he then saw that sabbath breaking, balls, and the spending of money which might have kept his father and mother from discomfort, were sins, and left a sting behind which Jesus alone by his blood and righteousness could take away. The years 1835 and 1836 were

the most thoughtless of his life; yet in these he did not keep company with the reprobate but with the light-minded, who were considered in Jamaica society moral like himself.

In 1836 he was sent by his masters to Spanish Town, though his apprenticeship term had not closed, to conduct a printing establishment there. A newspaper was commenced called the "Telegraph," and Mr. Merrick was requested to make, at the office of the receiver-general, the entry and affirmation which the law required, as editor, publisher, and proprietor of the forthcoming paper. He acted as the *ostensible* editor while the paper continued, and was assisted by others who had an interest in the work. Mr. Merrick attended the meetings of the House of Assembly, and reported their proceedings with great correctness; and wrote many articles for the paper, some of which were admired for their acumen and logical bearing on the political questions of the day. His associates at the seat of government were among the most intelligent and liberal-minded men of the place. The "Telegraph" was straightforward and powerful on the side of the oppressed, and was at first encouraged by the late Sir Lionel Smith; but when his system was that of "conciliation," and it went beyond the "Watchman" in the boldness of its attacks on the *monster iniquity* of the land, and animadverted on some of the first acts of his administration, he discontinued the paper in displeasure. One of these acts was the sending back a band of apprentices to their estate in manacles, without allowing them an opportunity to state their grievances, and without the promise of inquiry or redress. Sir Lionel soon used his eyes, as well as his ears; and seeing oppression for himself, his noble soul was aroused within him, and he became the sincere friend of the injured, and em-

ployed for them his powerful efforts. On account of its firm tone, the "Telegraph" pleased but a few, and could not long be sustained. When the *incog.* editors saw it would not pay, they gave it up to Mr. Merrick to bring to a close. This, after a few more months, he was able to accomplish, and returned the press, types, &c., to Messrs. Jordan and Osborn. Mr. Merrick lost considerably by the undertaking, and became liable, in closing the concern, for the payment of house-rent to the amount of £30.

While conducting the "Telegraph," a piece appeared reflecting on the character of a former secretary of the late Duke of Manchester; the son of this secretary taking offence at what he supposed was an insult offered to the memory of his father, came with a whip to the office to ascertain the writer of the article, or to punish Mr. Merrick for its insertion. This man had boasted loudly of what he meant to do, and his boasts had reached the ears of some young men who were working in the room below, but not connected with the printing office, nor particularly known by Mr. Merrick. These determined to protect him from the rage of an angry man, and ceased their work, and were all attention, prepared to rush up the stairs at the first unusual sounds. But these were not heard; and he who had threatened gave the following account, in substance, of his interview with our friend. "I went into the office concealing the horse-whip under my coat, and asked to be informed of the person who had insulted the memory of my father. Mr. Merrick said he could not betray the confidence reposed in him, but would insert in his first paper any article I might write to contradict that which I thought untrue, and which had been to me personally offensive. He spoke to me so kindly, and with such propriety,

that I could not carry my threat into execution." Thus was our beloved friend prepared by wisdom, prudence, and kindness, to calm the angry mind, even before his own heart was changed, or the love of Jesus was implanted there.

In 1835 his eldest sister Diana came to reside with us in St. Thomas in the Vale, to assist in imparting instruction to the young. She was devoted to the work of God, and had her heart set on things above. In 1836, she became ill with tubercular consumption, and on May 11th, 1837, she finished her course below, in the house of her aged grandmother, at Port Royal, where she, about twenty-one years before, first drew the breath of life. Previous to her death she sent for her beloved brother, and after speaking to him in a manner which deeply affected his heart, and caused him to shed many tears, she gave to him her bible, spoke of the treasures it contained, of the joy it had given to her soul. She entreated him to read it, to forsake the way of folly and live; and prayed it might be blessed to him, as it had been during many years to her. Again she implored him to forsake the gay world and its unsatisfying pleasures, to flee to the Saviour she found to be so precious, and who was to her supremely so now upon her dying bed; to embrace him who could fully satisfy the most enlarged desires of his soul. The happy saint, on the borders of heaven, exhorted all who visited her, according to their state. A little before her death her mother said, "Diana, are you looking to God alone?" She replied, "Yes, I have no other to whom to look but to my dear Saviour." She asked her father to sing, "Praise God," &c.; his feeling was too great, and she requested her mother to pray. She afterwards said, "Satan, begone—begone from me," and then said in rapture, "Glorious eternity! happy eternity!" She prayed much and



thanked God constantly for her freedom from pain. After tasting a little water, she said, "I am going home," and fell asleep in Jesus. She was buried at the Palasadoes, to rest till the trump shall call her forth, robed in the Saviour's immortality. Could her brother forget all this, and much more that is not named here? He might have done so, and for a season immersed in worldly anxieties the good effect seemed to have passed away. But the Spirit of God was near. He had cherished a strong affection for his sister from his youth; and the former gaieties of life, the ball and the dance, lost to him their charms, and regard to his own character aided in preventing him from attending a ball to which he had been invited previous to her death. Ere another temptation appeared sickness came; and with an impaired constitution induced by late hours at his writing-desk, much anxiety, and a heavy responsibility on one so young, he gave up his work as an editor and printer, and went to inhale the bracing mountain air in St. John's. Here in the bosom of his beloved family he had every care; he listened to the fervent prayers of his mother offered with holy "boldness" at the throne of God, for the conversion of her only son. The beloved one so recently departed was often the subject of their conversation, her words came with power to his heart. Yes, the solemn hour when she desired all others to leave the room was before him, when she gave him her bible, and poured out her full soul to God—that soul so soon to stand before His radiant throne—asking of God that her bible might be to her brother a blessing as it had been to her. That bible was now read, those prayers were now answered. He sought for heavenly treasure; the truths of the glorious gospel deeply affected his heart. On the sabbath day he took up "Doddridge's

Rise and Progress of Religion in the Soul," he read, and his heart was deeply affected and impressed. He saw his ruined state by nature and by practice, he embraced the Saviour, and at once found life, light, and peace. At this happy period he employed the night in prayer and in thanksgiving. So great was the joy that was within, and the change in his whole conduct was so marked, that his mother and sisters soon perceived that he was no longer walking in the way of death. He often retired to the forests to pray and meditate; and God alone knows the happy hours he enjoyed in walking with Himself, and in meditating on the Saviour's love. This constant practice gave an appearance to his countenance in prayer which was mistaken by some for affectation, but from which he was entirely free.

His returning health gave joy to his parents, not unmixed with anxiety respecting his future course. He had the offer of a lucrative situation in Kingston, and could not be a burden to his parents for his support. His father and mother prayed for him, and patiently waited the leadings of the providence of God. They were full of gratitude for what the Lord had wrought; they did not wish him to return immediately to the busy turmoil of a city life. There they knew his public character, his intelligence, his gentle deportment, and precocity of intellect, had gained him many admirers, and that these would be more likely to flatter pride than encourage humility, to cause spiritual declension rather than growth in grace.

While they thought on these things, his father spoke to me respecting the happy change, and the anxiety with which they were filled respecting his future course. I had much work upon my hands, and had just begun to recover from a severe fever, and at once

said, if he could be content with food and raiment, I should be glad to take him into my family to aid me with my schools. This was soon arranged, and Mr. Merrick came to reside at Jericho, August 15th, 1837. He had now the use of my library, a place in my family, abundance of work, the small aid I could impart, and £30 per annum with which to supply himself with clothing. Most rapidly he advanced in all that was good, and aided me efficiently in my work. I named the books I thought it best for him to read, and put into his hands grammars of the Hebrew and of the Greek languages. He diligently studied the word of God, and much of it seemed to him entirely new; he read Horne's Introduction, Paley, and other works of a similar kind, with the greatest care. I had little to do but to direct for a short time his course, and sometimes to rise at midnight to beg him to retire to rest, lest the intensity of his application should impair his health, and he should destroy himself before the time.

Mr. Merrick was baptized by Mr. John Clark of Brown's Town, on Jan. 14th, 1838, in a branch of the Ohio Cobra, near to Jericho; and preached his first sermon at Guy's Hill on the 11th of February of the same year. His text was 2 Cor. v. 20, "Be ye reconciled unto God." He went steadily onward preaching "Christ crucified" to the people, and enjoyed the approval and love of the good by whom he was known. When I left on account of ill health for North America in June, I was able to place four churches under the care of his father and himself; and on my return in October, 1838, I found all in the most prosperous and satisfactory state. I proposed that each should take one of the smaller churches under his pastoral superintendence, that both should continue to aid me with the larger ones, and receive as

they then did their support from them. I wished only to diminish my responsibility; my principles leading me to desire to see pastors in each church rather than one man the pastor of four. Both declined the offer; the father from the belief that he could do more good, acting as he then was under my direction; and the son on the ground of his youth. Mr. Joseph Merrick continued his studies with much diligence, and was soon able to read Hebrew and Greek with comparative ease; his well written remarks on the broad margin of his Greek testament, show his diligence and his critical knowledge of the original. At first he had no particular love to the study of languages, but acted from a sense of duty arising from the conviction that he ought to understand the original tongues in which the word of God is given, in order to be able to explain the full import of the bible. And when he afterwards directed his attention to Africa, and contemplated the possibility of being led to that land, he knew the sacred oracles had yet to be translated there, and the thought supplied a strong inducement to diligence in all studies which might aid him in such an important work, as it appeared to him to be, to supply to many of the sons of Ham the word of God in their own tongue.

Mr. Richard Merrick and his beloved son acted in all things in a manner devoted and disinterested. They enjoyed the friendship of the missionaries generally, and were warmly recommended to the Committee of the Baptist Missionary Society as persons who were highly serviceable, and might suitably be acknowledged as fellow labourers in the Jamaica field. They were accepted by the Committee, and set apart at Jericho to this important and responsible work on the 16th of February, 1839. This deeply interesting service was conducted by our late dear



brother Knibb, brethren Phillippo, Reid, and myself, and the day was one of profit and delight. I had the valuable aid of Messrs. R. and J. Merrick in preaching Christ in the parishes of St. Thomas in the Vale, St. Ann, and St. John. We had four churches and several preaching stations and schools under our care, in a district, a few years before, entirely dark; and where, in 1831, I preached under an orange-tree to a few persecuted people to whom Mr. Phillippo had previously proclaimed the truth. Three chapels were erected, and the fourth was in progress, and about three thousand persons attended at the various houses of prayer. Land was purchased for a township, and about one hundred families were located upon it; and in all this important work I had from both the most efficient aid, and without them could have accomplished but a comparatively small portion of the good which was at that time done.

My health was seriously injured in 1837, and the means used for its restoration had not been of much avail. An organic affection appeared, and three medical advisers recommended me to return to England for a year, as the best means which could be taken for its removal. I again requested my fellow labourers to permit me to recommend them to two of the churches as their pastors; but did not prevail. They said, "We shall do all in our power for the churches, but you must allow us to remain as we are until you return." When my health was restored I was sent to Africa, and had no hope that I should see Jamaica any more. I wrote a letter to the churches which had been under my care, recommending them to choose Messrs. R. and J. Merrick as their pastors; for I could not think it right, nor for their spiritual benefit, to be without acknowledged pastors any longer. This letter I

requested Messrs. R. and J. Merrick to read; but such was their freedom from ambition, such their resolution to act as pastors without the formal name, and such their determination to await my return, that this letter was never made known to the churches; and in 1842, when, from disasters at sea, Dr. Prince and I were taken to Demerara, and from thence went to Jamaica on our way to England, I was informed that as the pastor of these churches I must still act, and place over them the men they might choose, before I left, as I supposed, finally to end my days in Africa.

I found that the utmost diligence had marked the conduct of these disinterested men. Many had been added to the Lord at each of the stations, a new church had been formed, a fourth large chapel had been erected, a gallery had been put up in the chapel at Jericho, at each station improvements had been made, the schools were flourishing, the churches were in peace; Messrs. R. and J. Merrick were universally respected and beloved, they had lived economically, kept free from chapel debts, and had raised £556 9s. 11d. as a gift to the Jubilee Fund. They had also offered themselves to the Committee for Africa, and Joseph being accepted, decided on going to England as the best way to reach, as soon as possible, the African field. He aided me in the important and affecting work of placing pastors over the churches. The members of each clung to Mr. R. Merrick in their choice, but to the invitations of the two large churches he humbly replied, "You need a better educated man to watch over you, I shall continue in charge of the small churches at Spring Field and at Moneague."

The period approached for our departure from Jamaica, and a short time previous to it, Mr. J. Merrick was

united in marriage to Miss Elizabeth Knowles; who, with the most devoted attachment to Africa, left the house of her mother and the land of her birth, to act for the comfort of her husband and the good of the children of Biafra. Most faithfully has she performed her

part as a wife and as a missionary, and justly does she deserve the affection and the respect of the friends of the Redeemer.

The remainder of the narrative may be expected next month.

## DIVINE INSPIRATION NOT A DYNAMICAL PROCESS.

BY THE REV. J. H. HINTON, M.A.

THE divine inspiration of the scriptures is a fact of vital importance in Christianity, and it is of vital importance to the Christian that it should be not erroneously conceived. I submit, therefore, a few thoughts on one of the modes in which it has lately been represented. The divine inspiration of the scriptures was, we are told, a dynamical process.

Let us, in the first place, clearly understand this proposition.

The word dynamical is formed from the Greek word *dynamis*, which signifies power. A dynamical process, therefore, is one in which the power of the party acted on is increased; and when it is said that divine inspiration was a dynamical process, the meaning is that it consisted in increasing the power of the sacred penmen to discern and record the matters contained in the bible. In the words of Professor Davidson, the divine inspiration of the sacred writers was "a brightening up of all their faculties to an unusual elevation;" or, according to Mr. Morell, it was just such an invigoration of the mind as is experienced by men of genius (poets, for example) when kindled by the passionate contemplation of some exciting theme. In this view of divine inspiration I cannot concur, and I reject it for the following reasons.

1. Because it is a mere hypothesis, and is nowhere stated in holy scripture, either in express terms or by implication.

2. Because it is a purely gratuitous hypothesis; there being already in the scriptures a view given of their inspiration, authoritative and satisfactory. "God, at sundry times and in divers manners, *spake* in times past unto the fathers by the prophets," Hebrews i. 1.

3. Because it is an hypothesis devised to obviate an alleged difficulty which has no real existence. If inspiration be not dynamical, it is said, it must be mechanical. But this is not true. Inspiration may be neither the one nor the other. Indeed, mechanical it cannot be, since mechanical action can take place only among mechanical powers, which, in the case of communication between the creating and a created mind, are wholly wanting. The alleged difficulty would seem to rest on the extraordinary and inadmissible assumption, that intelligent communication between God and his rational creatures is impossible.

4. Because, as an hypothesis, it is not capable of explaining the facts to which it relates. No brightening up of the faculties, for example, to an elevation however unusual, can account for the foretelling by men of distant events, which is one of the results of divine inspiration as presented to us in the scriptures. Man's knowledge of the future is necessarily very limited, and yet the whole course of time, with all its wonders, has stood open to the eyes



of the inspired seers. Besides, the predictions of the prophets were sometimes unintelligible to themselves, which could not have been the case if they had been the mere conceptions of their own minds. It was thus with Daniel, ch. viii. 19; and of the whole mass of evangelical prophecy the apostle Peter speaks in the following terms:—"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow," 1 Pet. i. 10, 11. Now an hypothesis which will not explain the facts for the solution of which it is adduced, is evidently false and worthless.

5. I reject this hypothesis because it is inconsistent with any part of the bible being the *word of God*. For if, even in its sublimest portions, it has resulted from a mere brightening up of the human faculties, it clearly can be nothing more, whatever may be its truthfulness, than the *word of man*. In how many instances, however, the scripture proclaims itself to be "the word of the Lord," it must be quite unnecessary for me to say. What inspired men thought of their testimony, and how it was received by converts in the first age of Christianity, appears sufficiently from the following declaration of the apostle Paul, addressed to the Thessalonian disciples: "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God," 1 Thess. ii. 13. Nothing short of the *word of God* can form an adequate basis for the faith and hope of man.

6. I reject this hypothesis because it is inconsistent with the manner in

which the scriptures of the Old Testament were treated, both by Christ and his apostles. They constantly referred to these inspired records as *having authority*, which it is quite inconceivable they should have done, if these documents had contained the mere conceptions and utterances of men in an elevated state of mind. Paul and Peter, James and John, could have gained no corroboration for statements of their own by merely citing the fact that other men had entertained similar views five hundred or a thousand years before; and least of all can we conceive of our adorable Lord, the Incarnate Wisdom, as gravely sustaining his instructions by props so feeble. It seems certain that *they* must have regarded the ancient scriptures as traceable to some higher source than the mind of man, however its faculties might have been brightened up, and doubtless they were right.

7. I reject this hypothesis because it assumes that all the objects ever seen by inspired men are within the natural scope of the human understanding. For the brightening up of man's faculties cannot, of course, be regarded as enlarging their natural scope, but only as enabling them to command whatever may be within it. Consequently, to have seen all that is recorded in the bible by means of such a process, supposes that the whole was originally within the sphere of vision, although some parts might not have been seen until the eye was brightened up. Now when the profound and sublime contents of the bible are considered, it seems impossible to accept the conclusion that all this is naturally discoverable by man, and requires nothing more than a brightening up of his faculties in order to arrive at it. It was the faith of the apostle Paul, at least, that "the things of God knoweth no one but the Spirit of God," 1 Cor. ii. 11.

## THE POWER OF WISDOM.

BY MR. JOHN FREEMAN.

WISDOM of the right kind is not that which Satan urges men to honour. Nor is it that which men of the world urge each other to honour. Its more usual retreat is the valley of humiliation; and there, like the flowers around, it appears in the costume of loveliness. But when it *does* come forth, it comes forth like a giant refreshed with new wine, its province being to accomplish in a crisis a task to which, as far as mortals are concerned, all things beside are found unequal. That such is the power of wisdom we learn in Eccl. ix. 14—16, where we behold "a poor wise man" less honoured than the rich and mighty. Nay, as we there learn, he was not honoured at all. "No one," it is said, "remembered that same poor man." And yet look at that man in a crisis. "There was," says Solomon, "a little city, and but few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it. In it, however, was found a poor wise man; and he by his wisdom delivered the city." Thus wisdom, being "better than strength," saved a city.

There was once, too, a Christian church as much in danger as the said city. In Matt. xx. 27 the Saviour says to his disciples, "Whosoever would be chief among you, let him be your servant." And when this road to true greatness is departed from, what scope is given for that species of strife in which the world can act its part as well as the church! And when a church, in its general aspect, is thus carnalized, its position is that of a city on a lofty precipice when the earth is rocking beneath. Such was the state of the church at Corinth. One step more, and

it would have become a byword and a proverb. Here then was a mighty task for wisdom to accomplish.

The conduct of the Corinthian church towards the apostle Paul himself was not what it ought to have been. His words to them had, by the divine blessing, been like the voice of an archangel calling the dead from their graves. But this instrumentality was ill required. The apostle, however, had been well instructed in the school of adversity, and preferring truth to any misleading statement calls himself "a wise master builder." For so he was. A foolish man, treated as Paul had been, would have begun his epistle with epithets that would have made bad worse. But the apostle, in addressing the Corinthians, began by strowing their path with the flowers of paradise. He invoked on their behalf what was worth more than the whole world, and told them of things among them for which he gave God thanks without ceasing. Thus Paul, in godly sincerity, prepared the Corinthians to regard truths less pleasing to flesh and blood, and to receive those truths, not as wayside hearers consigning what they hear to forgetfulness, but as hearers who, like good ground, allow the seed to take deep root and thus to produce a goodly crop. God looked down from heaven upon these circumstances, preserved the apostle from error by divine inspiration, and crowned his efforts with the most encouraging success, as his second epistle to the same people shows. Thus wisdom saved a church.

Wisdom, however, is beheld in an association still higher than that just contemplated. The Saviour, as man, was wise; and in that aspect of his wisdom he grew. Yes, it is said of him



in Luke ii. 52, "Jesus increased in wisdom and stature." As God, indeed, his wisdom was infinite. But light, surpassingly effulgent within a dwelling, may be altogether shut in by massive walls around; or those walls may be so gradually perforated as to give those on the outside first a little light, and then a little more, like the morning dawn bringing on the effulgence of day.

The Saviour's life was in his own hands. "No one," says he, "forceth it from me; but I lay it down of myself." Yea, even when he and Judas had the last interview on "the gospel plains," and when, in close connexion with that interview, he was apprehended by a great multitude with swords and clubs, one sentence in prayer to his Divine Father would have brought to his aid upwards of seventy-two thousand of the heavenly host. "Thinkest thou," says he to Peter, "that I cannot forthwith pray to my Father who would send to my relief more than twelve legions of angels?" But the withholding of such a prayer was wisdom.

Worldly grandeur, too, with certain displays of deity would have had a tendency to prevent the Saviour's death. Clovis, founder of the French monarchy, and one who professedly embraced Christianity, showed his singular ignorance of its first principles. For, speaking of the place of the Saviour's crucifixion, he exclaimed, "Ah! if I had been there with my noble Franks, he should not have been crucified." And, more than four hundred years before this speech was made, Paul speaking in 1 Cor. ii. 8, of wisdom in the bud, said,

"Which none of the rulers of this world knew; for, had they known, it they would not have crucified the Lord of glory." Under such circumstances, therefore, the Saviour veiled his deity, and allowed foxes and birds of the air to have better possessions than himself. Thus from his cradle his career was wisdom; and as the crowning act of that wisdom, Jesus when on the cross said, "It is finished; and, bowing his head, yielded up his spirit." Thus wisdom saved a world, the promise given in Joel ii. 32, and repeated in Rom. x. 13, being, "Whosoever shall call on the name of the Lord shall be saved."

On a review, therefore, of wisdom in its diversified aspects, we may behold its power. For when weapons of war avail not, and when through fear the hands of the warrior become weakness itself, wisdom, favoured from on high, effects the temporal salvation of a community. In a crisis too when riches, honours, eloquence, and unsanctified mental energies all fail, wisdom may be to a church of God as life from the dead, yea, as the only channel of a resurrection. And as to what wisdom effected when it became a mighty instrument in the hands of the Great Redeemer, we behold scope for every Christian becoming a missionary so far as to say to all around in the words of John the Baptist, "Behold the Lamb of God that taketh away the sin of the world." Yea, such a proclamation is enforced in Rev. xxii. 17, where it is said, "Let him that heareth say, Come."

*Maryland Point, Stratford, Essex.*

## MINISTERIAL TRIALS.

THE writer of this article is an old pastor who through grace has borne the heat and burden of the day, and though

he has never tended but one flock, and hopes to watch over the same till his Master shall call him to lay down his

crook and wear his crown, has, nevertheless, extended opportunities of intercourse with his brethren. This has suggested the subject of the present communication, which is given not in the spirit of complaint but with a desire to cheer and encourage many a faithful minister, who may be depressed by the trials referred to, and also to awaken a kind consideration, and promote a right spirit in those who too thoughtlessly (it may be) are adding sorrow upon sorrow, and pressing beyond measure the already overburdened hearts of the servants of God.

We hear a great deal about ministerial *inefficiency*, and a word therefore may surely be spoken on *ministerial trials*. The particular class now to be animadverted upon are those which arise from *disaffected* hearers. Many captious and fault-finding persons have the art of making themselves and others very unhappy. They are very expert in discovering the infirmities and deficiencies of ministers, and by significant hints and inuendoes are ever ready with an air of seeming gravity to point them out.

Alas, they little know or think how conscious every godly minister is of more infirmities and deficiencies than they can discover, and how he weeps over them in secret, without needing their stinging insinuations. Such individuals surely are not mindful of the relation in which they stand to their pastors, who without a particle of priestly domination might wish them to remember an inspired apostle has given them such injunctions as the following—"We beseech you brethren to know them which labour among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their work sake," 1 Thess. v. 12, 13. "Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must

give account," Heb. xiii. 17. But while these words of exhortation are kindly submitted to the consideration of many of the "troublers in Israel," the design of the writer is more especially to address a few suggestions to tried and oppressed ministers. And first, *let not such be impatient for removal*, for there is no Eden now without its thorns. Many we have known who have too hastily resigned their pastorates and have thereby made work for future and long repentance. "He that believeth shall not make haste." A word in season has been like "an apple of gold in a picture of silver" to many who have thereby been preserved from a precipitancy which would have involved themselves and the church of Christ in unavailing regrets. "Should such a man as I flee?" evinced a moral courage in Nehemiah which is deserving of imitation. At all events the advice of an ancient town clerk is worth attention, "Do nothing rashly," Acts xix. 36. For the sad frequency of ministerial removals, however they may be garnished over by the presentation of silver cups or golden purses, tells a sad tale to thoughtful persons, and furnishes too much occasion for the enemy to exclaim, aha! aha!

Then again be it remembered, *the trial of a pastor's faith and patience may not be without its use*. However unjust or unkind may be the conduct of the disaffected, however untiring and often ill-concealed their malignity, the Lord permits it; and it may be accounted a part of that wise discipline which is designed to make us "good ministers of Jesus Christ." Let us, therefore, be determined to extract all the honey we can from our bitter herbs. Others may discover failings which are hid to ourselves, and though some one with a beam in his own eye may point out the mote in ours, let us not reproach him with his beam, but seek to extract our



own mote, and leave it to the Master to deal with him. Above all, let us practice what we preach — the grace of meekness. When the Rev. John Elliott, usually called the apostle of the Indians, heard, as we often do now, his brethren mournfully complaining of the unkindness of their people, and that some especially they knew not how to manage, his advice was, "Brethren, compass them! compass them in the arms of forbearance and forgiveness! Conquer them with love!" But a greater than Elliott is our divine Exemplar, let us therefore "consider him that endured such contradiction of sinners against himself, lest we be wearied and faint in our minds," Heb. xii. 3.

One word more. It is no strange thing that hath happened to us. "The man Moses was very meek," yet the people at one time took up stones to stone him. The great apostle of the gentiles had a kind and tender heart, for he could say, "We were gentle among you, even as a nurse cherisheth her children." But his love was not always reciprocated, hence his language of touching rebuke, "I will gladly spend and be spent among you, although the more abundantly I love you the less I be loved." Nor can we forget the perfection of meekness in Him, "who

when he was reviled, reviled not again." Then instead of lowering our Christian dignity and our office by precipitate retreat, or retaliating scorn, we shall live in a region of spiritual elevation too high to be reached by the annoyances which would otherwise disconcert us. Only let ministers seek to "approve themselves unto God," although their people may despise the divine precept, "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine." We must have higher aims than even our just estimation from men; we must watch for souls," and work, work, work, — considering that success in spiritual things as well as in temporal depends on diligence. We must not pore over our trials, this will never heal them; we could not please the devil better than by sitting down idle to complain. Up then, brethren, we shall forget our troubles, live and pray down all our obstacles by more intensiveness on our work, and making this use of our sorrows,—"Out of the eater will come forth meat, and out of the strong will come forth sweetness." And, "when the chief Shepherd shall appear we shall receive a crown of glory that fadeth not away."

#### OBSERVATIONS BY PLATE-HOLDERS.

As pastors have peculiar discouragements arising from their official experience, so also have deacons. One, with whose communications we are occasionally favoured, says, "You have not been pained as I have for twenty or thirty years by having to hold a plate at a collection, and to witness the shameful manner in which some who can best afford it give, with all their manœuvres, slipping behind another and putting

their hand through to conceal whose it is, or covering their gift with their hand that its amount may not be seen. A good woman who maintained herself by her needle, and who is now in consequence of severe affliction a candidate for the pension of one of the annuity societies, was used to give her five shillings, while many ladies dressed tip-top gave only one.

"I have just lighted on a choice

article in the life of the late bishop of Sodor and Man (Shirley), the account he gives of a missionary collection. I hope you will consider it a word in season before our missionary collections in April:—

“Sept. 16, 1820. Daniel Wilson preached here last Sunday, a very excellent sermon; I held a plate, and was vastly amused with the characters of the people who cast in. One honest Christian brother with his full brown

coat gave me, with all his heart, two half crowns. Then came strutting along Mrs. —, the simpering mistress of £1000 per annum; she dragged from her unwilling pocket a splendid shilling, and then, as if half ashamed of her magnificent donation, lingered back, diverting my attention to her maid, who was following in her train—“non deficit alter argenteus”—and a silver sixpence jingled in the plate. “My son give me thy heart,” that is the only way to the pocket.”

## A SONG IN THE NIGHT. No. 2.

“But he knoweth the way that I take.”—JOB xxiii. 10.

Thou knowest the way that I take,  
Its end may be hidden from me;  
But hereafter when light on the darkness shall break,  
My spirit, in full satisfaction, will wake  
Its glad hallelujahs to thee.

Yet why should I wait for the light,  
To speak of thy mercy and truth?  
Oh thou, that art wont to give songs in the night,  
I will offer thee praise, while I bond to the blight,  
Which has darkened the joys of my youth.

How often thou ledest thy poor,  
By a way which they could not expect!  
Its type is the desert, whose whirlwinds obscure  
In a moment the path they were treading secure,  
And leave them amazed and perplexed.

They stand, like thy chosen of old,  
The fugitive host of the Lord,  
When before them the deep in its majesty rolled,  
And around them the mountains impassable  
scowled,  
And behind were the spear and the sword:

The sword of old Egypt, and spear,  
And pomp of her terrible king;  
What could they but look to a Greater, whose ear  
From his throne in the heavens would listen and  
hear,  
And whose arm would deliverance bring?

On Thee I am driven to hope,  
Shut up to celestial aid;  
With the foes that are round, thou, Lord, only canst  
cope,  
Or scatter the night, thro' whose shadows I grope,  
Uncertain, astonished, afraid.

When healthful, and active, and free,  
Unthinking, yet earnest, I trod  
The bowers, where was converse, and greeting, and  
glee,  
Too much of the present, too little of thee,  
My chosen, my portion, my God.

Then didst thou this passage devise  
Through the desert of sorrow and pain?  
Didst hide the gay beams of earth's treacherous skies,  
And turn its sweet music to penitent sighs,  
That I should have wandered again?

Yet happy I am—in the thought,  
That joy is not bidden away;  
It lives in the silence to which I am brought,  
It breathes in the lessons which here I am taught,  
And smiles on the desolate day.

Thou hast opened up wells, that o'erflow  
With the water of life from above;  
And since it has pleased thee to order it so,  
Some drops of delight thou dost daily bestow,  
The tokens of infinite love.

And happy I am—in the trust,  
That tried by a method divine,  
At length thou wilt bring me again from the dust,  
Refined like the silver, and made like the just,  
More bright in thine image to shine.

And happy I am—in the faith,  
That the way which thou knowest I take,  
Tho' it lead to the chambers of darkness and death,  
Yet is fresh with the morning's ethereal breath,  
And on it the sunbeam will break,  
The sunbeam of glory—the joy of the blest—  
When the desert is passed, and the pilgrim at rest.



## A CALL TO THE NATIONS.

BY THE REV. W. H. BATHURST, M.A.

Awake, ye heathen, from your sleep ;  
 Let the past time suffice  
 o have been sunk and buried deep  
 In ignorance and vice.

The day-star rises : cast away  
 Your superstitious dreams ;  
 See on your coasts a brighter day  
 Now lights his golden beams.

To you the joyful news is sent  
 Of God's abounding grace,  
 That from impending punishment  
 Saves a rebellious race.

O haste his offers to accept  
 With gratitude and joy ;  
 Let Satan's laws no more be kept,  
 Which all your peace destroy.

Cease your vain ceremonies, fling  
 Your idols to the flames ;  
 The Lord, your Maker, Judge, and King,  
 Your whole devotion claims.

Ye blind Mahometans, awake,  
 Renounce your prophet's sway ;  
 His lying oracles forsake,  
 His fetters cast away.

His sensual paradise despise,  
 And learn from Christ to gain  
 Those promised mansions in the skies,  
 Where purest pleasures reign.

Ablutions cannot make you pure,  
 Nor fasts your Judge appease ;  
 The blood of Christ alone can cure  
 Sin's desperate disease.

Ye seed of Israel, sleep no more  
 Forgetful of your Lord ;  
 Whose vengeance, as in days of yore,  
 Still wields the flaming sword.

Your sins, unnumbered as the sands,  
 With contrite thoughts review ;  
 But chiefly that with wicked hands  
 The Lord of life ye slew.

Yet in that precious blood behold  
 The heaven-appointed way  
 For re-admission to the fold  
 From which you went astray.

In Christ, your Saviour and your God,  
 Now learn to place your trust ;  
 And he will lay aside his rod,  
 And lift you from the dust.

He who hath scattered, will unite  
 Your wandering tribes again ;  
 And gloriously on Zion's height  
 Resume his ancient reign.

Christians, awake ; you too have slept  
 Too long in careless ease ;  
 Your Saviour's words you have not kept,  
 But sought yourselves to please.

Ye that from Rome derive your creed,  
 Your fatal slumber break ;  
 From her polluting bondage freed,  
 To liberty awake.

Fly not to saints in your distress ;  
 On Mary cease to call :  
 He only can relieve and bless  
 Your souls, who died for all.

Shall God's own word be hid by those  
 Who offer in its stead  
 Beads, crosses, images, old clothes,  
 And relics of the dead ?

Look up to God ; his scriptures search ;  
 And they will make you bold  
 To flee from that apostate church,  
 Whose ruin is foretold.

Awake, ye protestants, arise ;  
 Your lethargy shake off ;  
 Nor give to watchful enemies  
 Such frequent cause to scoff.

Where is your faithful protest now,  
 Whose voice through Europe ran,  
 O'erspread with gloom the pontiff's brow,  
 And shook the Vatican ?

While you are slumbering, Rome unites  
 Her scattered troops once more,  
 With tenfold zeal asserts her rights,  
 And thunders at your door.

Cast off your mutual jealousies,  
 Your petty feuds forsake ;  
 Be firm, united, bold, and wise :  
 Soldiers of Christ, awake.

## CHRONOLOGICAL PAGE FOR APRIL, 1850.

SUN RISES & SETS.			FAMILY BIBLE READING.	MEMORANDA.
1	M	5 39 6 29	Leviticus xvi. Acts xvii. 1—15.	Moon sets, 10 min. past 8, morning. Venus in western horizon, after sunset.
2	Tu	5 37 6 31	Leviticus xxv. Acts xvii. 16—34.	Moon sets, 46 min. past 8, morning. Baptist Irish Committee, half-past 5.
3	W	5 34 6 33	Leviticus xxvi. Acts xviii. 1—11, 1 Thess. i.	Moon rises, 42 min. past midnight. Mars south-west and west, in evenings.
4	Th	5 32 6 35	Numbers x. 1 Thess. ii.	Moon rises, 33 min. past 1. Moon's last quarter, 44 min. past 3, aftern.
5	F	5 30 6 36	Numbers xi. 1 Thess. iii.	Moon rises, 18 min. past 2, morning. Jupiter splendid in south, about 9.
6	S	5 28 6 38	Numbers xii., xiii. 1—25. 1 Thess. iv.	Moon rises, 59 min. past 2, morning. 1199, Richard I. died, aged 43.
7	LD	5 25 6 40	Psalms. Psalms.	Sunday School Union Lessons, Matt. xxi. 12—19, Luke xix. 45—48, 1 Kings xiii.
8	M	5 23 6 41	Numbers xiii. 26—33, xiv. 1 Thess. v.	Moon rises, 59 min. past 3, morning. Moon sets, 6 min. past 2, afternoon.
9	Tu	5 21 6 43	Numbers xvi. 2 Thess. i.	1483, Edward IV. died, aged 41. 1827, Solomon Young (Stepney) d., aged 42.
10	W	5 19 6 44	Num. xvii., xviii. 1—7, 20—32. 2 Thess. ii.	Moon rises, 52 min. past 4, morning. 1823, J. Stanger (Bessel's Green) d., aged 80.
11	Th	5 17 6 46	Numbers xx., xxi. 1—9. 2 Thess. iii.	Moon rises, 15 min. past 5, morning. 1814, Abdication of Napoleon Buonaparte.
12	F	5 14 6 48	Numbers xxii. Acts xviii. 12—23.	1837, Dr. Steadman (Bradford) died. New Moon, 47 min. past 12, noon.
13	S	5 12 6 49	Numbers xxiii. Acts xviii. 24—28, xix 1—22.	1796, Vaccination Introduced. 1829, Royal Assent to Catholic Relief Bill.
14	LD	5 10 6 51	Psalms. Psalms.	Sunday School Union Lessons, Mark xii. 1—12, Luke xx. 1—19, Prov. i.
15	M	5 8 6 53	Numbers xxiv. 1 Cor. i. 1—25.	Moon rises, 5 min. past 7, morning. Moon sets, 27 min. past 10, evening.
16	Tu	5 6 6 54	Numbers xxxii. 1—33. 1 Cor. i. 26—31, ii.	1821, Thomas Scott (Commentator) died. Quarterly Meeting of Baptist Union Com.
17	W	5 3 6 56	Numbers xxxv. 1 Cor. iii.	Quarterly Meeting Baptist Mission Com. Moon sets at midnight.
18	Th	5 1 6 58	Deut. i. 1 Cor. iv.	Prayer Meeting at Mission House. Mr. Tucker's Serm. for Miss. at Surrey Ch.
19	F	4 59 7 0	Deut. ii. 1 Cor. v.	Dr. Godwin's Address to Baptist Union. Sermon for Baptist Irish Society.
20	S	4 57 7 1	Deut. iii. 1 Cor. vi.	Moon rises at noon. Moon sets, 17 min. past 2, morning.
21	LD	4 55 7 3	Psalms. Psalms.	Sermons for Baptist Missionary Society. S.S.U., Luke xx. 20—47, Ps. lvi., lvii.
22	M	4 53 7 4	Deut. iv. 1—40. 1 Cor. vii. 1—24.	Subscribers' Meeting of Irish Society. Baptist Home Mission Annual Meeting.
23	Tu	4 51 7 5	Deut. v. 1 Cor. vii. 25—40.	Subscribers' Meeting at Moorgate Street. Baptist Irish Society Annual Meeting.
24	W	4 49 7 8	Deut. vi. 1 Cor. viii.	Mr. Noel's Serm. for Missions at Bloomsb. Ch. Bible Translation Society Annual Meeting.
25	Th	4 47 7 9	Deut. vii., viii. 1 Cor. ix.	Annual Meet. of B. Miss. So., Exeter Hall. Mr. Brock's Serm. to Young Men, 8 o'clock.
26	F	4 45 7 11	Deut. xxix. 1 Cor. x.	Full Moon, 20 min. past 11, morning. 1800, William Cowper died.
27	S	4 43 7 12	Deut. xxx. 1 Cor. xi. 1—16.	Moon sets, 36 min. past 5, morning. Moon rises, 26 min. past 8, evening.
28	LD	4 41 7 14	Psalms. Psalms.	Sunday School Union Lessons, John xii. 20—50, Isaiah xi.
29	M	4 39 7 16	Deut. xxxi. 1—29. 1 Cor. xi. 17—34.	1779, Dr. Ash (Pershore) died. Moon rises, 30 min. past 10, evening.
30	Tu	4 37 7 18	Deut. xxxi. 30, xxxii. 1—43. 1 Cor. xii. 1—27.	Moon sets, 18 min. past 7, morning. Moon rises, 26 min. past 11, night.



## REVIEWS.

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*An Introduction to the New Testament ; containing an Examination of the Most Important Questions relating to the Authority, Interpretation, and Integrity of the Canonical Books, with reference to the latest inquiries.* By SAMUEL DAVIDSON, D.D. of the University of Halle, and LL.D. Volume I. *The Four Gospels.* Volume II. *The Acts of the Apostles to the Second Epistle to the Thessalonians.* London : Bagster and Sons. 8vo., pp. xxvi., 430, and xxx., 466.

A LITTLE more than thirty years ago, a work was published by the Rev. Thomas Hartwell Horne, entitled "*An Introduction to the Critical Study and Knowledge of the Holy Scriptures.*" Nothing at all comparable to it having previously appeared in this country, it was welcomed with great delight by the lovers of biblical science of every denomination. "This work," said the journal which was then universally recognized as the literary organ of the evangelical dissenters, "we bring forward with confidence to the notice of our readers as the very best introduction to the critical study of the holy scriptures in the whole compass of English literature. It is a comprehensive digest of the labours of the most eminent writers, both foreign and domestic, on subjects of biblical criticism." Three years afterwards a second edition was brought out greatly enlarged and improved, when the conductors of the same journal took an opportunity to reiterate this high opinion of the compiler's qualifications for authorship, and the excellencies of his work, saying, "Its merits will support any commendation ; and every biblical student may be congratulated on the opportunity

which he possesses of acquiring in these approved volumes the most comprehensive digest of biblical erudition extant in English literature."

At length, in 1846, the ninth edition came out, bringing with it the results of successive revisions and additions of various kinds. At that time Dr. Davidson was a frequent contributor to the Review we have referred to, and several of the sections of his present work had appeared as separate articles in its pages. A critique immediately followed, the design of which was to point out the deficiencies of Mr. Horne's book, his incompetence for the undertaking, and the desirableness of a new work to supersede it. It is necessary to advert to this in order to show the propriety of that estimate of the present performance which we think it our duty to express. To assert or to imply that Dr. Davidson wrote that critique would be wrong ; we do not know who wrote it ; nor is any opinion on this subject essential to our purpose, it is enough that it was written by some one conversant with the same studies as Dr. Davidson, having the same tastes, and holding the same opinions. What Dr. Davidson has now done is what that reviewer desired to see performed. If we take the liberty to print in italics one word which occurs repeatedly in that critique, the spirit of the whole article will be apparent. These are some of the reviewer's allegations :—  
"It embraces an extensive range of subjects, more indeed than belongs to the department of 'introduction,' according to the *German* idea of it."  
. . . . . "It is apparent to us, that the author is not acquainted with

German books, or familiar with German literature." . . . "He has made no use whatever of Davidson's Lectures on Biblical Criticism, and of the same author's Sacred Hermeneutics; although the latter work in particular, is not unknown in Germany."

"It will never commend itself to the approbation of those who are conversant with the introductions of Eichhorn, Michaelis, Jahn, De Wette, Hug, Hävernicks, Schott, Feilmoser, Credner, Neudecker, Guericke, Scholz, and Herbst. It is pervaded neither by accuracy nor by depth of learning. It is far behind the improved state of 'introduction' in the present day. In the estimation of all sound and comprehensive scholars it belongs to a by-gone period." Nay, notwithstanding some complimentary references to Mr. Horne's past usefulness, the veteran is spoken of occasionally in a way that to a sensitive mind might seem to border on contempt. Thus it is asked, "What will be thought, for instance, of the man who writes on the Targums without knowing anything of *Zunz's* 'Die gottesdienstlichen Vorträge der Juden,' that profoundly learned work which has thrown so much light on some of these Chaldee paraphrases? What can be said of him who writes a history of the Septuagint version in perfect ignorance of *Frankel's* 'Vorstudien?' Who, but Mr. Horne, would now compile his account of the Samaritan Pentateuch from Le Clerc and Kennicott, rather than from *Gesenius's* masterly treatise, and others by which it has been succeeded? Who, save he, would venture to affirm, that Boehmer holds Paul to be the founder of the church at Colosse, when the reverse is the fact?" &c., &c.

If we turn now to Dr. Davidson's volumes, we shall find that he has endeavoured to supply the want pointed out by the reviewer. In the preface,

the author unfolds his purpose in the following terms:—

"What the Germans call *introduction* has not engaged many minds in this country, owing to a variety of causes which it were superfluous to detail. Probably too little attention has been given to theological literature in England. There are few books on it in our language. Every one familiar with modern works published by theologians and critics in various lands and languages knows that there is no English book which gives a fair or adequate idea of the present state of opinion in this department. The author therefore proposes to supply a want which many doubtless feel; and in regard to which it is not always expedient to direct the young theologian to the most recent publications in Germany."—*Preface to Vol. I.*

After some observations on the impolicy of "many well-meaning men who entirely discourage the reading of such books as contain new researches into the region of theological science, especially those written in the German language," Dr. Davidson adds,—

"It is the writer's belief that the books of the New Testament are destined ere long to pass through a severe ordeal. The translations of various continental works which have recently appeared in England, and the tendency of certain speculations in philosophy, indicate a refined scepticism or a pantheistic spirit which confounds the *objective* and the *subjective*, or *unduly subordinates* the former to the latter. Many are disposed to exalt their *intuitions* too highly, to the detriment of the historical, as Kant did his 'Pure Reason.'

"These observations will serve to show why the author has gone with considerable fullness into objections that have been urged in modern times against the New Testament books, and especially against the Gospels. He thinks it highly probable that such objections will appear in one shape or other in this country. Hence he has partially anticipated their currency. It is true that they are known to a few English scholars even now, but they are destined to be more widely circulated. Perhaps most of those who are at present acquainted with them are able to set a right value on them without having their minds injured; but the circumstances of the case must change in proportion as the sceptical considerations in question are revealed to a wider circle, unless pains be taken to send a sufficient antidote along with them."

—*Preface to Vol. I.*



The reader's estimate of the worth of such a performance will depend in a great degree on the value he attaches to the German importations. For ourselves, we cannot prize them very highly. They do not often bring to light facts with which English scholars were unacquainted, or present reasonings which they will regard as both new and convincing. Forced constructions, unnatural suppositions, hasty inferences, are phrases which describe very justly a large proportion of the notions which are adduced to be refuted, or dismissed summarily as unworthy of refutation. Few of them are adapted to make any deep impression on the English mind; a person of fair education who had been accustomed to read the scriptures carefully would at once reject them as untenable. Convictions which have been entertained may be shaken by them, but no other convictions are substituted. Very much more labour has been expended upon them than they appear to us to have deserved. This however is mere opinion, and it may be that Dr. Davidson's field of vision is more extended than our own, and his conclusions more correct. It was not without consideration that he decided on his plan. He foresaw that many would think that he had given too much space to arguments in themselves worthless or trifling. He concedes to those who think so that "the opponents with whom he has to deal seem generally incapable of estimating evidence at its proper value;" but alleges that many of their observations could not be passed by, however light they may be in the eyes of other inquirers. "Let it be remembered," he adds, "that the author intended to compose an Introduction which should bear a comprehensive aspect—a work on the New Testament, having regard to the progress of investigation not merely in one nation but in many—and he will be exculpated

from the charge of having too much respect to the weak arguments of recent writers." This is the author's vindication of the course he has pursued; it is but fair to him to give it; and it is probable that many persons will deem it satisfactory, and be much pleased with his labours. But we, also, have a duty to perform. Many of our brethren in the ministry who work hard and fare hard can with difficulty obtain the means of adding now and then a volume to their libraries. These are books which they would be likely to fix upon as books which they must if possible procure; and we should not respond to that confidence in our vigilance and faithfulness which some of them exercise, if we were not to say that we think to most of them the result of the purchase would be disappointment. Were any young minister to suppose that this "Introduction" would answer to him the purpose of that "Introduction" which has long been established in public favour, it would be a most lamentable mistake. He would find before he got through the preface a warning that "one part of what is embraced by introduction is omitted in the following work, viz., *the criticism of the text*, because it is treated of in another publication bearing the title 'Lectures on Biblical Criticism.'" He would find afterwards that the history of biblical interpretation, the principles of interpretation, dissertations on the quotations from the Old Testament in the New, alleged contradictions of scripture, information respecting ancient versions, commentaries, lexicons, cognate languages, and many kindred topics, are also omitted, the author having treated of them in another large work entitled "Sacred Hermeneutics." He would find that this work was confined to the New Testament—a fact of which he would have no right to complain, this being

all that the title announces. He would find too, unless we are greatly deceived, that the contents of these volumes are less adapted to remove his difficulties and render him practical assistance in his ministry than details which an admirer of Dr. Davidson's performance might despise as elementary and common-place.

But there is another deficiency which we must mention of a much more serious character—the very meagre and unsatisfactory manner in which the whole question of *inspiration* is dealt with in these volumes. This is the more to be deplored, because the subject of inspiration is one which now demands especial care and circumspection from a teacher of the rising ministry. If there be one thing on account of which we have reason to dread importations of German theology more than any other, it is the prevailing disposition of German writers to make light of the authority of revelation. The opinions recently avowed by Professor Scherer, in resigning his office in the Theological Seminary at Geneva, are, we fear, gaining ground not only on the continent but also here: M. Scherer declares that he still retains his belief in all the facts contained in the bible, and in all the doctrines which together constitute the evangelical faith, with the exception of the inspiration and authority of the holy scriptures; holding that in its nature the inspiration of the writers of the bible does not differ from that which every believer has a right to expect, and that all Christians are inspired in proportion to their holiness. Now, while Dr. Davidson proceeds from gospel to gospel, and from epistle to epistle, treating largely of the writer of each book, the persons for whom it was originally designed, the language in which it was written, its characteristic peculiarities, its authenticity, its integrity, its contents,

and other matters of confessed importance, we have found less, very far less, than we wished on the subject of inspiration, and that little is by no means what we could have desired. On such a topic it would be unpardonable to make vague charges, or throw out insinuations lightly; but on the other hand, the interests of the churches are so inseparably bound up with the views on this point of those who are to be their future ministers, that we cannot suppress our fear that, whatever the sentiments of Dr. Davidson himself on the subject may be, young men who derive their instruction exclusively from his Introduction will be very poorly prepared to contend with either Englishmen or foreigners who admit that the books of the New Testament are genuine and authentic documents, perfectly credible as repositories of facts and opinions, but who call for proof—proof of any kind—that they are entitled to be received with mental homage as authoritative communications from the Father of Lights.

Dr. Davidson asserts freely that the apostles were inspired. But what does he mean by inspiration? There is a sense in which every Christian is inspired who receives the aid of the Holy Spirit in prayer. There is a sense in which every minister is inspired who enjoys divine assistance in preaching. It is in a very different sense that evangelical writers usually employ the word when they speak of the inspiration under which the scriptures were penned. Dr. Davidson teaches that "inspiration was an influence essentially and perpetually belonging to an apostle," (Vol. II. p. 144) and adds, "not a thing laid aside at times and again assumed or given." If we understand him rightly, an apostle was not under divine influence in a greater degree when he sat down to write an epistle, or during its progress, than he was in any other of



his waking hours. There was no such influence imparted for the occasion as gave a direction to his thoughts, or suggested considerations pertinent to the subject in hand, or led him to communicate truth that would not have occurred to his mind spontaneously; but, being an apostle, and having a perfect knowledge of the Christian system in all its parts and bearings, he was left to his own tact and experience in applying it to the case before him. It is not so strictly correct therefore to speak of his production as an inspired epistle, as to speak of it as the epistle of an inspired man. With regard to Paul, Dr. Davidson's theory seems to be that the central idea, that Jesus is the Messiah, was imparted to him at the time of his conversion; that successive revelations in Arabia, in connexion with solitary meditation, led him into the entire doctrinal creed which he afterwards preached; that no new communications of truth were afterwards made to him, but that he was left to apply his ample knowledge to the cases of churches and individuals as they subsequently came before him, either orally or in writing. It is in reference to Paul's case that the following passage occurs:—

“Much depends on the view taken of the *nature of inspiration*. Was it an uniform, steadily operating, supernatural influence to which the apostles were subject, or did it consist of divine impulses—illapses—that came upon them at times more or less vividly? The former is the only correct account of it. It was a brightening up of all the faculties to an unusual elevation, so that they uniformly and infallibly prompted such utterances relative to divine things as accorded with the will of the Most High. The influence from above that acted thus constantly on the soul, exerted itself in perfect accordance with the usual operations of the mind. It formed a part of the inward man. It entered into the spiritual psychology. An apostle felt himself elevated by it at all times. He might as well have divested himself of his *apostolic character and authority* as of it. It constituted an essential and primary element in his apostleship. Hence it was a

power acting dynamically, not mechanically. Does Tholuck mean that Paul acquired additional knowledge of the *gospel* he preached by revelations received at different times *so that he attained to a clearer perception of its truth, reality, and extent*? Or is the hypothesis simply this, that, at a definite period of time, he was favoured with a distinct view of *all the revealed truth he ever taught*; though he had occasionally visions of unutterable things, glimpses of the glories pertaining to God and his kingdom, which, however important to himself, had no *essential* connexion with the *gospel* as preached by him. The latter can scarcely be all that is intended. If then the former be meant, it is scarcely borne out by Paul's writings; for it is impossible to prove by them a progressive enlargement or alteration of the peculiar doctrinal system he was led to publish. Usteri has failed to substantiate the opinion, as Harless has shown. Equally impossible is it to prove that the mere foundation or essential principles of what he denominates *his gospel* were established within his mind at a certain time, while higher disclosures afterwards enlarged his knowledge of their relations, or brightened his apprehension of their reality. The circumstances mentioned by Tholuck are of little weight.”—*Vol. II., p. 78.*

In this quotation the italics are those of the author, as they are in the following paragraph, in which he explains his view of the inspiration enjoyed by the earlier apostles:—

“Let us now look at the promise given in [John] xiv. 26, particularly: ‘But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.’ These words, though found in our gospel alone, cannot be arbitrarily rejected as unauthentic. It is manifest from them, that a divine influence was imparted to aid the memory of the apostles. Absolute literality, the *ipsissima verba* of Jesus' discourses we have not, because they were delivered in Aramæan. Then as to the *degree* in which the original words are presented by the apostle John, there may be diversity of opinion. We do not believe that the true sense of the promise implies the exertion of a mechanical inspiration on the minds of the apostles by virtue of which they were able to recall to their recollection the identical terms used by Jesus on every occasion, in their precise relations and connexions. The meaning rather is, that the Spirit should be given so

largely as to bring back to their thoughts the sayings of Jesus, with all the power of a living consciousness. *Absolute literal fidelity* is neither expressed nor implied in the promise. It can hardly be supposed indeed that the apostles should have been able to reproduce the larger discourses of their Master in their exactest form and precise literality, after the lapse of many years, without the aid of a magical miraculousness superseding the ordinary laws of human thought. But these discourses were to be brought before their spirits with deep, distinct, perfect individuality, so that the apostles guarded from mistake could state them with substantial fidelity after the ascent of their Lord. Want of literality in reproducing them may, to a certain extent, be fairly conceded to the negative critics, without endangering their authenticity or credibility. Doubtless their form received much of its colouring from the mind of John himself."—*Vol. I., p. 275.*

The following detached passages will illustrate still further the manner in which Dr. Davidson views this subject:—

"We may with truth affirm that there is little of speculative theology in John's writings. They exhibit the results of reflection on subjects the highest and most interesting to which the human mind can be directed; and it may be that the writer's converse with cultivated minds in Asia Minor, and the influences by which he was there surrounded, had some effect on the form and terminology of several leading ideas developed in the gospel."—*p. 279.*

"We account then for the culture of mind, the elevated and comprehensive views of Christianity contained in the gospel [of John], the conceptions of Deity, and the relations of the Godhead exhibited in it, its entire Christology, as well as the character of the Greek diction, which with all absence of artificiality in the construction of periods, and its comparative purity, still bears the Hebrew colouring of a Palestinian Jew, to the intimate connexion of the apostle with Jesus from an early age, the spiritual influences continually exerted on his susceptible spirit, and to his long residence in Asia Minor—a region of Grecian cultivation—the seat of philosophical men to whom the Greek language was vernacular. He was no unimproveable, stubborn, Jewish-Christian apostle, opposed to the tendencies of the Pauline theology. Nurtured amid the Palestinian theology, and certainly not without education in his early years, his habits of reflection associ-

ated the spiritual tendencies of the expiring dispensation with Jesus the author of the New."—*p. 281.*

An applauding critic has said that Dr. Davidson's belief respecting inspiration "has given its peculiar form and colour to the whole work," *Ec. Rev.* 1850, p. 192. In this we accord with him, though not in his view of the advantages that are likely to accrue from it. On such a subject it does not become us to dogmatize; but the inspiration thus described falls short of that notion of inspiration which we have been accustomed to cherish, and which at present we do not see it necessary to renounce. It is not the inspiration which was possessed by the ancient prophets when the Spirit of God came upon them, when the Spirit of the Lord spake by them, and his word was on their tongue. This was sometimes so distinct from any thing which their brightened faculties could produce, that they inquired and searched diligently "what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." It was not in this steady, uniform manner, apparently, that the apostles exercised other supernatural powers with which they were endowed, or Paul would not have left Trophimus at Miletum sick, or experienced the anxiety which he felt with regard to Epaphroditus, his companion in labour. It was not thus, we think, that Peter was inspired when he said, "Behold the feet of them who have buried thy husband are at the door, and shall carry thee out." That language was not the dictate of a frame of mind or habitual influence essentially belonging to him as an apostle, but, as it appears to us, was prompted by the Holy Spirit revealing to him the solemn interposition of God's providence which was about to take place.



It was not to such inspiration as this, it appears to us, that Paul referred when he declared, "Behold I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me." It was not such inspiration that our Lord promised his apostles when he said, "It shall be given you in the same hour what ye shall speak, for it is not ye that speak, but the Spirit of your Father which speaketh in you." Nor, if this was all that was vouchsafed, can we think that we should have met with such phrases as these in their writings: "I was in the Spirit on the Lord's day." After this I looked . . . . "and immediately I was in the Spirit."

This work must have cost the industrious author much labour, and it evinces extensive reading and independent thought. But we are persuaded that his own habits of mind have been more affected than he himself supposes by his familiarity with foreign writers with whom he has no wish to symbolize, and that before these volumes can be safely recommended to the rising generation of teachers they must undergo a careful revision.

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*A Guide to the Christian Ministry; or Manual for Candidates for the Sacred Office.* By the Rev. THOMAS WALLACE. London: Published for the Congregational Union. 1849.

THIS book originated in a proposal made to the Congregational Union with the view of obtaining a manual for candidates for the ministry; and of nine MSS. sent in the one now published was declared by the adjudicators—Drs. Burder and Alliott, and the Rev. J. Parsons—to be best. It is published by the Union in a cheap form, so as to secure attention to what is confessedly one of

the most important practical questions of the times. The book is divided into ten chapters, and each chapter into from ten to fifty separate sections or principal paragraphs. To analyze the work in a moderate space is impossible, and we can only indicate the points which are discussed. They are such as these—What constitutes a legitimate call to the ministry? What are the obvious and essential qualifications of a good minister? What the spirit and motives by which a man should be influenced in entering the ministry? Then follow chapters on the studies of the ministerial student; on his moral habits and manners; and on his piety. And then again chapters to the young minister on preaching; on undertaking a pastorate; on ordination; and on plans and conduct after undertaking a charge.

On all these topics the advice is judicious, and the book cannot fail to be useful.

As a *hand* book to the ministry, however, it does not come up to our hopes. The style is too diffuse, the thought and illustration not sufficiently rich and comprehensive. In fact it ought to have been the work not of a few months but of years. Another fault which has forcibly struck us is, the want of perspective in the author's views and rules, and the too frequent use of the superlative. In counsels to students, for example, the following suggestions are all laid down as of the *utmost* importance. The habit of analysis must be formed; the most marked attention must be paid to mental philosophy and the mathematics; there must be complete familiarity with the classics and with the great original English writers. The student must write much, and with the *utmost* care, and must examine critically the best authors; he must be well read in theology, and he must leave college thoroughly acquainted with his bible. Among obvious and essen-

tial requisites in the ministry, he reckons—good general health, an extensive and philosophic acquaintance with language, English, Roman, Greek, and if possible French and German, appropriate sensibility, readiness and fervency in prayer, adaptation to the popular mind, manly independence, decision, ardent love to the Saviour, &c., with thirteen other qualifications. We heartily concur with the writer in thinking that deeper piety is wanting amongst us all, and that the standard of spiritual and mental qualification for the ministry needs to be raised.

All the points he names are important, but the effect of his enumeration is sometimes the very opposite of what the writer intends to produce. The highly conscientious will shrink from the office: and some who might otherwise have profited more largely from the volume will confound the desirable only with the essential, and in the end depreciate them both. As it is, however, the book is valuable, and we throw out these hints with all respect, in the hope that in any future edition we may find it compressed and improved.

## BRIEF NOTICES.

*An Analysis and Summary of Herodotus, with a Synchronistical Table of Principal Events, Tables of Weights, Measures, Money, and Distances; an Outline of the History and Geography, and the dates completed from Gaisford, Baehr, &c.* Oxford: Wheeler. London: Bagster. 12mo., pp. 285.

*An Analysis and Summary of Old Testament History and the Laws of Moses, with an Introductory Outline of the Geography, Political History, &c.; the Prophecies, Types, and Intimations of the Messiah; Jewish History from Nehemiah to A.D. 70, Chronology added throughout, Examination Questions, &c.* Oxford: Wheeler. London: Bagster. 12mo.

We have been anticipated by many of the periodicals in commending the former of these works to the attention of classical students. It will be found highly useful to every one who wishes thoroughly to master, not the Greek text, but the facts which "the father of history" relates. Encouraged by the success which attended this work, the author has produced on a similar plan the Analysis and Summary of the Old Testament, which, if we mistake not, will prove far more extensively acceptable. It will in fact advantageously save many a student of the scriptures, who has neither a large library nor much leisure at command, no small portion of time and labour. To Sunday school teachers and bible classes this compendium will be invaluable. The industrious research, the careful compilation, and the judicious arrangement which distinguish it, entitle it to our warm recommendation. The author, who is not entirely a stranger to the

pages of this magazine, has withheld his name, though it is pretty generally known to a large circle of friends. We can however assure him that his credit will not suffer by its avowal.

*The Bible of Every Land; or a History, Critical, and Philological, of all the Versions of the Sacred Scriptures, in every Language and Dialect into which Translations have been made: with Specimen Portions in their own Characters; and Ethnographical Maps.* London. 4to. Part VIII., Price 3s. Part IX., Price 2s.

This magnificent work proceeds regularly in conformity with the plan on which it commenced. The eighth part is peculiarly interesting as including an epitome of information respecting the critical editions of the Greek text, the three modern Greek versions, the ancient and modern Latin versions, and the translations into the French and several other European languages. It affords us great pleasure to learn from a note that "Messrs. Bagster have made preparations for immediately publishing an edition of the Greek Testament in large type for the convenience of general use. The common text is to be given, with the addition of those readings which are supported by great authority; at the end there is to be a collation of the texts of Griesbach, Scholz, Lachman, and Tischendorf."

*On the Original Language of St. Matthew's Gospel with particular Reference to Dr. Davidson's Introduction to the New Testament.* By SAMUEL PRIDEAUX TREGELLES. London: Bagster and Sons. 8vo., pp. 37.

In this reprint of an article in the Journal



of Sacred Literature, the learned author vindicates the opinion maintained by Dr. Davidson and some other critics, that the Gospel of Matthew was written in the Hebrew language, and that the Greek which we possess is a translation made by some person or persons unknown. Others, however, among whom we are happy to number the editor of "The Bible of Every Land," maintain that "the data on which this opinion is founded are by no means conclusive."

*Reason and Faith: their Claims and Conflicts.* Reprinted from "The Edinburgh Review," No. CLXXXII, October, 1849. With an Appendix, containing some Additional Remarks on the Characteristics of Strauss's "Life of Jesus." By HENRY ROGERS. London: 16mo., pp. 132.

It is cheering to find that so excellent an essay as this has been sent throughout the civilized world within the blue and yellow covers of that well known periodical which seemed likely at its first establishment to be the most influential of all vehicles for the diffusion of infidelity and irreligion among the literary men of the present generation. We are glad to learn also that this able author is about to publish two volumes of similar "Contributions to the Edinburgh Review."

*Luther: his Mental and Spiritual History; with special reference to its earlier periods and the Opening Scenes of the Reformation.* By BARNAS SEARS, D. D., Secretary of the Massachusetts Board of Education. London: R.T.S. 12mo., pp. 422. Price 4s.

The author having devoted many years to personal research into the history, written and traditional, of the times and places in which Luther lived and acted, has traced with new fulness and accuracy the circumstances in which his character was formed, and by a free use of the reformer's correspondence has laid open his interior life very delightfully. The operation of gospel truth when cordially received upon a sinner's heart is admirably illustrated in Luther's experience.

*An Examination into the Past and Present Character of the Church of England.* London: Aylott and Jones. 12mo., pp. 216.

This work consists of "Extracts from various sources with remarks thereon; showing the Rise and Progress of the National Established Religion." The author remarks with justice that "as all who form a judgment in any matter before hearing both sides are almost sure to err; so any who have allowed the impressions received from the histories of but one side to be the ground of their settled conviction will before long, if honest, have to reconsider, and make further search for facts into the records of both parties." The facts adduced in these pages are such as every reader of English history ought to know, but such as they would never learn from the most popular historians.

*The Geography of Plants.* London: R.T.S. Monthly Series. Price 6d.

The design of this work is to adduce facts illustrating the laws which regulate the distribution of plants over the face of our globe, which assign a certain set of plants to one country and a different set to another, or which allow of one plant being so widely distributed over the various countries of our globe as almost to be called universal, while others are restricted to the narrowest limits. It is written in a neat perspicuous style, and will repay the attention of readers seeking botanical or geographical information.

*The Sunday School Library. Vol. IV. Plain Letters to Parents of Sunday Scholars.* London: B. L. Green. pp. 127.

Experienced teachers know that a book of this kind was much wanted: they will find this well adapted to answer the purposes for which they have desired it. Absenteeism, Home Influence, Temperance, Cleanliness, Propriety of Language and Behaviour, are among the topics discussed in a manner not likely to give offence and yet suggestive of needed reformatations.

*The Christian Indeed; or, the Lord's Prayer Expounded.* By the Rev. W. TAIT, Incumbent of Holy Trinity Church, Wakefield. Author of "Exposition of the Hebrews," &c. Seeleys, Fleet Street. 12mo., pp. xxxi., 247.

The aim of these seven discourses is to portray as "The Christian Indeed," the man who, being baptized in unconscious infancy, and thereby admitted into the covenant of God's love, has not received this grace of God in vain; and to distinguish him from the man who, being equally in unconscious infancy received into the covenant of God's love, and having had Christ then given to him by God's own act, does not return God's love, but is only a Christian outwardly, inasmuch as he puts away salvation, which God had in baptism without any condition bestowed upon him. With the views propounded both in the preface and in different parts of the book on the subject of infant baptism and the benefits and blessings conferred by it, we have no sympathy; and we cannot but regret that the work, which is in general evangelical in its tone and good and practical in its tendency, should be disfigured by notions so subversive of pure and personal religion.

*Characters, Scenes, and Incidents, of the Reformation; from the Times of Luther to the close of the Sixteenth Century.* London: R.T.S. Monthly Series. 8vo., 6d.

This work is intended to give a general idea of the most remarkable men who were raised up three hundred years ago in France, Switzerland, England, Scotland, and Germany, to disseminate revealed truth, and of the principal events which took place in connexion with their labours. It is likely to be read where larger works on the Reformation would be

neglected, and to excite an appetite for further information which they will furnish. It is also a suitable sequel to the monthly volume entitled, *Characters, Scenes, and Incidents of the Reformation from the Rise of the Culdees to the Times of Luther.*

*The Imprisonment and Deliverance of Dr. Giacinto Achilli, with some Account of his Previous History and Labours.* By Sir C. F. FARDLEY, Bart., a Member of the *Evangelical Alliance*, and Author of "*Romanism in Italy*," &c. London. 8vo., pp. 178. Price 3s. 6d.

In addition to the information promised in the title page, some of the details of which are exceedingly interesting, this pamphlet affords much insight into the religious and social state of Rome during the last twelve months. "The profits will be applied to the establishment of Italian Evangelical worship in London."

*Metrical Musings, or Thoughts on Sacred Subjects, in Verse.* By W. H. BATHURST, M.A., Rector of Barwick-in-Elmet. London: Seeleys. 12mo., pp. 162.

Sixty-six poems, free from sectarianism, and evangelical in sentiment, of which a fair specimen may be found on page 211.

*The Principles of Geology Explained, and Viewed in their Relations to Revealed and Natural Religion.* By the Rev. DAVID KING, LL.D., Glasgow. With Notes and an Appendix, by John Scouler, M.D., F.L.S., Prof. of Nat. Hist. to the Royal Society, Dublin. London: Johnstone and Hunter. 16mo., pp. 220.

In his intercourse with young men of good education, the author has found more of them disquieted in their minds, if not unsettled in their religious principles, by the results of geological investigation, than by any other difficulties attending revealed truth. This has led him to give attention to the subject; but he feels also that a Christian should know more of geology than its harmlessness. He gives interesting examples of the service rendered by geology to revealed religion, and such pleasing proofs of the being and perfections of God furnished by this science as are adapted to lead the reader to prosecute the subject by studying larger publications. A very useful glossary is incorporated with the index.

*Stories for Summer Days and Winter Nights.* Vol. I. *Carl Thorn's Revenge; Ally's Birth-day; Right is Right, parts I. and II.; William Tell, a Poem; Wishing and Working.* London: Groombridge.

A series of attractive stories for little readers brought out, we believe, by the editors of the *Family Economist*. The lesson or moral taught by each is excellent. The first, "Carl Thorn's Revenge," may perhaps be particularly specified as delightfully illustrating the precept, "Be not overcome of evil; but overcome evil with good." In this age of care and thought for the young we wish well to the projectors and writers, for the pleasing entertainment they have prepared for our little folks.

*Procrastination; or, the Vicar's Daughter. A Tale.* Third Edition. Snow. 12mo. pp. viii., 198.

Designed to show the presumption and danger of deferring till "a more convenient season," the "one thing needful," and to allure to a cheerful and prompt compliance with the Saviour's precept, "Seek ye first the kingdom of God and his righteousness." The reader will not find in this volume the intricacies of plot, marvellous occurrences, and excitements, generally associated with works of fiction. Without pretensions of this kind the object aimed at is good, and the execution fair; while the fact that the proceeds of the sale are to minister to the necessities of the widow and fatherless children of the departed author, leads us to hope that it may attain a still wider circulation than it has at present reached.

*The Sunday School Teacher; his Discouragements and Supports. An Address to Sunday School Teachers.* By WILLIAM HEATON. London: B. L. Green.

A judicious, pious address.

*Truth for the Young. A Catechism in Verse; for the Use of Sunday Schools.* By D. JENNINGS, Author of "*The Faith of Assurance*," "*A Friendly Visit to the Hop Garden*," &c. London: A. Hall and Co. 32mo., pp. 26.

The author is pastor of a baptist church at Sandhurst in Kent. His aim is "to present some of the leading historical facts and important truths of the bible in a connected form and in easy verse." His references to baptism are consistent with his profession.

*The New Colony of Port Natal; with Information for Emigrants. Accompanied with an Explanatory Map by the Government Official Surveyor.* By JAMES ERASMUS METHLEY, General Commission Agent, Pieter Maritzberg. Second Edition. London: Houlston and Stoneman. 12mo., pp. 90.

Port Natal is about a thousand miles north-east of the Cape of Good Hope; the voyage thither is generally performed in nine or ten weeks; and any one whose health requires removal to a warmer climate will find here a full shilling's worth of information.

*Baptism, its Nature, Efficacy, and Improvement.* By the Rev. MAXWELL NICHOLSON, Pencaitland. Edinburgh: Paton and Ritchie.

Pious appeals which may be very useful to persons baptized on a profession of their faith, but the argument limps sadly when applied to infants.

*The Prize Tale. The Soldier's Progress; Pourtrayed in the Life of George Powell.* By SARAH SIMONDS. Embellished with Six Coloured Engravings. From Designs by John Gilbert. London: Willoughby and Co. 1850. pp. 115.

Very suitable to be read by youths who are susceptible of the enticements of the recruiting sergeant, or inclined to covet martial "glory."

## RECENT PUBLICATIONS

## Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

Logic, or the Art of Thinking: being the Port Royal Logic. Translated from the French; with an Introduction. By THOMAS SPENCER BAYNES. *Edinburgh: Sutherland and Knox.* 12mo., pp. 362.

Modern Astronomy. By the Rev. T. R. BIRKS, A.M., late Fellow of Trinity College, Cambridge. *London: R.T.S.* 24mo., pp. 70.

Brightness and Beauty; or, the Religion of Christ Affectionately Commended to the Young. By the Rev. E. MANNERING. *London: R.T.S.* 24mo., pp. 140.

Consolations for the Afflicted. By the Rev. R. B. LANCASTER, South Shields. *Printed by B. G. Sharp.* 32mo., pp. 12.

The Path of the Just. A Sketch of the History and Character of the late Mr. Joseph Ling of Holloway. By A. J. MORRIS. *London: John Cladding, 20, City Road.* 12mo., pp. 24.

Discourses on the Immateriality and Immortality of the Soul; the Character and Folly of Modern Atheism; and the Necessity of a Divine Revelation. With Illustrative and Confirmatory Notes and Observations. By THOMAS ALLIN. Second Edition, with additional Notes, &c. *London: Partridge and Oakley.* 8vo., pp. 313.

Brief Memoir of Edward Stanley, D.D., Bishop of Norwich. By JOHN ALEXANDER, Minister of Prince's Street Chapel, Norwich. *Norwich: Fletcher and Co.* *London: Jackson and Walford.* 16mo., pp. 59.

Words of Life; or, Why not be Saved? The Sinner Invited and Warned. By DAVID THOMPSON. Second Edition, Enlarged. *London: B. L. Green.* 32mo., pp. 64.

Spiritual Blindness: the Result of Man's Voluntary Opposition to the Truth. A Discourse delivered to the Baptist Church assembling in Bristo Street, Edinburgh. By ANDREW ARTHUR, one of their Pastors. *Edinburgh: James Hogg.* 12mo., pp. 29. 1849.

The Early Closing Movement in Relation to the Prosperity and Advancement of the Redeemer's Church. A Lecture delivered at Bethel Chapel, Sheerness, on Sabbath Evening, 2nd December, 1849. By EDWARD PRICE, Minister of that place. Printed by Request. *Sheerness: Cole.* *London: Blackwood, Paternoster Row.* 12mo., pp. 43.

Memoirs of the Rev. Robert Hall of Arnsby. With a Brief History of the Baptist Church at Arnsby, Leicestershire. Compiled in substance by JOHN RYLAND, D.D., of Bristol. Second Edition. Revised by J. A. JONES. *London.* 12mo., pp. 24. Price 3d.

Is Puseyism a Denial of the Sacrifice of Christ? *London: G. Blight, 67, Gracechurch St.* 12mo., pp. 6.

God's Approbation the Study of Faithful Ministers. A Charge delivered at the Ordination of Mr. G. Moreton, at Kettering, in Northamptonshire, November 20, 1771. By ROBERT HALL of Arnsby. Second Edition. Revised by J. A. Jones, Jan, 1850. Uniform with Bunhill Memorials. No. XX. *London: James Paul.* 12mo., pp. 24.

Scripture References; Designed for the Use of Sabbath Schools and Private Christians. By THOMAS CHALMERS, D.D., Professor of Theology in the University of Edinburgh. *Glasgow.* 24mo., pp. 36. Price 4d.

Ragged Kirks, and How to Fill Them. By JAMES H. WILSON, Editor of the "North Scotland Gazette," Aberdeen. *London: Snow.* 12mo., pp. 10.

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The Life and Epistles of St. Paul; comprising a Complete Biography of the Apostle, and a Translation of his Letters inserted in Chronological Order. By the Rev. W. J. CONYBEARE, M.A., late Fellow of Trinity College, Cambridge; and the Rev. J. S. HOWSON, M.A., Principal of the Collegiate Institution, Liverpool. With very numerous Illustrations on Steel and Wood of the Principal Places visited by the Apostle, engraved expressly for this Work, from Original Drawings made on the spot, by W. H. Bartlett, and by Maps, Charts, Coins, &c. *London.* 4to., pp. 28. *Parts II. & III.* Price 2s., each. To be continued Monthly, and completed in Two Volumes.

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The Domestic Worshipper; consisting of Prayers for Morning and Evening, Selected Scripture Portions for Reading, and Hymns and Sacred Songs The whole well adapted for General Use in Families, and intended to Aid the Regular Performance of the Pious Resolution. Edited by Rev. S. GREEN, Author of the "Biblical and Theological Dictionary." No. II. *London: B. L. Green.* 12mo. Price 6d.

The Teacher's Friend. No. I., January, 1850. Containing a Sermon to the Little Ones. By S. G. GREEN, B.A. *London: B. L. Green.* 32mo., pp. 16.

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# INTELLIGENCE.

## AMERICA.

### IMPROVEMENT IN THE CHURCHES.

"It is certainly a grateful consideration," says the New York Recorder, "that amid some portentous signs which the affairs of our country exhibit, there are numerous indications of a better spiritual condition in the churches. Our exchange papers from every direction bring intelligence of revivals of religion, the results of which cannot fail to be happy in every department of our national life. There are few who estimate to its full extent the power of the religious element in American social life; it is the power mighty before all others. Statesmen were right who declared the separation of northern and southern churches a portent more threatening to the Union than any other circumstance could be. We observed the other day an article in a leading religious journal on the present revivals, entitled 'Hope for the Country.' That title was not chosen in the spirit of cant. Our country owes for its character, its institutions, and its standing among nations, more to revivals of religion than to arts or arms.

"At the recent conference at New York, the pastors of baptist churches present represented that their congregations are solemn and thoughtful, that much interest is manifested, and there is a general awakening.

"At East Brooklyn there are indications of a revival. The pastor of the Abyssinian church reported five baptisms. A very interesting state of things in the Bethesda church. Sunday was a solemn and interesting day with Dr. Cone's people. The revival at Yonkers continues; five have been baptized during the month. A strong, deep, and solemn feeling pervades the Olive Branch church and congregation. There have been twelve conversions and eight baptisms. There are twelve inquirers and the work continues. In the Sixth street congregation there have been fourteen conversions and six baptisms; there are twelve inquirers. The pastor of Strong Place church, Brooklyn, reported fifteen conversions. Central church, Brooklyn, reported several conversions. North church reported six baptisms and a large number of inquirers. The pastor of Stanton street reported six baptisms and twenty to thirty under conviction. Hoboken, N. J., reported four baptisms, seven candidates for the ordinance, and several inquirers. First church, Brooklyn, reported two bap-

tisms and several conversions. Pierrepont street reported ten baptisms. A revival in Baptist Tabernacle; eighteen candidates for baptism next Sunday. Mariners' church one baptism. There is a revival in Cannon street church, but the pastor being detained by the dangerous illness of his wife, was not present to report. Rose Hill one baptism. Total baptisms fifty-four.

### POPERY IN PITTSBURG.

As great efforts have been made on the part of the catholic press to produce false impressions abroad in regard to their recent crusade in this city against the "freedom of speech," and their shameful defeat, I deem it proper to lay before your readers the leading facts in the case. Mr. Barker was in the habit of speaking of the evil character and designs of popery, from a stand in our market. Large crowds gathered to hear him—especially of that class of persons who could not be induced to enter a protestant church. Making extracts from some of the principal theological works of the papal establishment,—such as "Den's Theology," "Garden of the Soul," and "Poor Man's Catechism,"—he caused many children of the "Holy Mother" to doubt the purity of their faith, the honesty of their priesthood, and the sanctity of their confessional. Alarmed at the rapid spread of heresy, the priesthood began loudly to clamour against "street-preaching." Whereupon Mr. Barker was arrested and tried before Judge Benjamin Patten for a "nuisance." 1st. In obstructing the street. 2nd. In using language corrupting to the public morals! During the trial no witness testified that he had ever been annoyed by Barker's meetings. On the other hand, many stated that they had attended his meetings and passed variously through his congregation, but had never met with or seen any obstruction. In defending himself against the second charge, Mr. Barker proposed to introduce the books from which he had read in the market, to show the nature and occasion of his language. But they were rejected by the judge. To be brief, the testimony was closed, the speeches made, the law expounded to the jury, Mr. Barker brought in guilty! and sentenced to *one year's imprisonment in the county jail, and two hundred and fifty dollars' fine!*

Thus popery for a time trampled upon

"freedom of speech." But while the papal jubilee was going forward, the protestant spirit began to move. The masses became aroused—Barker was put up as a candidate for mayor! The day previous to the election, in compliance with large petitions, from this city, Philadelphia, and Harrisburg, the governor pardoned Mr. Barker. On the 8th inst. the combat was brought to the ballot-box. The honest labouring men came by hundreds from the rolling-mills, factories, and shops. All seemed anxious as to the result of the day. The votes canvassed, Mr. Barker was announced duly elected, by a good majority, to the *mayoralty of Pittsburg!*

The song of jubilee now changed mouths. Judge Patten had to administer the oath of office to *his honour, mayor Barker!* On the 11th inst. the new mayor took the bench. Thus far, he is acknowledged by all lovers of temperance, peace, and order, to be the most efficient mayor that Pittsburg has had for years.

As to the character and qualifications of mayor Barker, I will say a word. At the age of sixteen, without money and without education, he came to this city. Possessed, naturally, of a strong active mind, and governed by habits of industry, he soon became an intelligent man and successful mechanic. For several years he has been known as a public speaker upon various subjects, temperance and protestantism of late, in this city. Although provoked, by the continual annoyance of worthless papists, sometimes to make use of harsh language, yet he may justly be called a very fine and able speaker. We are well assured that there is no individual in our city better acquainted with the machinery and workings of our municipal government, and therefore better qualified to act as our mayor, than Mr. Barker.

From the facts that I have now stated, let American protestants judge of the character of popery in our land. Every large city on our continent is now in a state of siege by the powers of the "beast."—*Correspondent of the New York Recorder.*

## NEW CHAPEL.

TRURO.

On Thursday, Feb. 14, 1850, a new baptist chapel was opened for divine worship. The friends assembled at a quarter to seven in the morning for prayer, when the Rev. S. Nicholson of Plymouth delivered an address. Sermons were preached by the Rev. N. Haycroft of Bristol in the morning, the Rev. S. Nicholson in the afternoon, and the Rev. Robert Young (Wesleyan) in the evening. The evening service was held in the Wesleyan chapel, which was kindly lent for the better accommodation of the congregation. A public dinner and supper were

provided and numerous attended. The following ministers also took part in the proceedings of the day, Rev. J. Roberts (independent), Ed. Nye (Wesleyan), E. Johnson (Wesleyan), J. Nicholas (new connexion), J. Wooldridge (Bible Christian), C. Wilson of Helston, J. Jackson, Falmouth, C. E. Pratt, St. Austle, and Ed. Merriman, Redruth.

The next evening (Friday) the Rev. S. Nicholson preached, and on the following Lord's day sermons were preached in the new chapel by the Rev. N. Haycroft morning and evening, and by the Rev. E. Nye (Wesleyan) in the afternoon.

On the following evening (Monday) a public tea was held in the Music Hall, the tables were liberally supplied by members of the church and congregation, and a large party of friends from all the various denominations in the town sat down. The meeting was addressed by the Rev. Messrs. E. H. Tuckett, chairman and pastor of the church, Nicholas, Roberts, Wooldridge, Jackson, Haycroft, Nye, Merriman, and Mr. J. R. Tuckett of Bristol, brother of the chairman. All the services connected with this auspicious era were exceedingly interesting, the congregations large, and contributions liberal.

The building itself which occupies a prominent site in the town, is from the design of Mr. Philip Sandel, architect, Falmouth (who presented it gratuitously to the church). It is remarkably chaste and beautiful, and its architectural proportions and arrangements are such as to have elicited universal approbation.

## NEW CHURCHES.

HOPE ENGLISH BAPTIST CHAPEL, BRIDGEND.

It has long been a source of deep regret to many of the inhabitants of Bridgend that no permanent provision was made for English preaching in connexion with the baptists in that fast increasing town; especially as the Welsh baptist chapel lies in a most untoward situation. A convenient site of ground at a sufficient distance from other places of worship in the midst of a large population, being offered for the purpose on reasonable terms by Mr. Lewis, brewer of this town, who also promised to contribute his influence and energies, together with a subscription of £50, the Rev. J. P. Jones and a few more friends availed themselves of his liberal offer, and resolved in connexion with Mr. Lewis that a chapel be built forthwith. This undertaking was commenced in October last, the vestry was completed and opened for divine service in February, and the chapel, it is hoped, will be opened in the early part of July next. The building is superintended by Mr. Lewis, and is constructed so as easily to admit the erection of a gallery; it will be capable

without galleries of seating about 350 persons. Its estimated cost will be about £500. This effort is looked upon with favour by Christians of other denominations in the town, several of whom have liberally contributed towards it. Since the opening of the vestry a sabbath school has been gathered, numbers varying from sixty to eighty, and the place on sabbath evenings is crowded. On Wednesday the 13th ult. services were held for the purpose of organizing the brethren who intend carrying on religious worship in this chapel as a Christian church. In the afternoon the Rev. J. D. Williams, independent, introduced the service, after which the Rev. John Evans, Cowbridge, stated the nature of a Christian church, and the Rev. William Jones, Cardiff, called the names of those of whom the church was to be formed, and addressed to them a few words of counsel, the Rev. J. P. Jones was then recognized as their pastor, and Mr. Thomas Lewis was ordained to be their deacon, after which Mr. Jones delivered an address on the nature and the duties of the diaconal office. In the evening the service was commenced by the Rev. G. Lewis, and the Revs. D. Jones and H. W. Hughes preached. The services were well attended, and gave cheering promise of subsequent success. The church is formed upon the principles of strict communion, and is intended to form part of the Glamorganshire Baptist Association.

#### BETHNAL GREEN.

The recognition of Mr. T. D. Worrall as pastor of a newly formed baptist church in Morpeth Street, Bethnal Green, took place on the 21st of January last, when Doctors Burns and Cox, and Messrs. Peacock, W. Miall, and Talbot, engaged in appropriate services.

#### ORDINATIONS.

##### DEAL.

The Rev. T. S. Baker (late of Maldon, Essex) having supplied the baptist church in this town the last two months with acceptance, has accepted the unanimous call of the church to become their pastor, and will enter on his stated pastoral labours on Lord's day, the 7th of April. The congregation has greatly increased, and there is every prospect of usefulness and success.

##### IRVINE, SCOTLAND.

At Irvine, Ayrshire, on Thursday, March 14th, the Rev. William Mort Thompson was ordained the pastor of the baptist church, Irvine; Rev. Alexander McLeod delivered the introductory discourse and asked the

usual questions, Mr. Breakenridge, one of the deacons, replied by stating the unanimous call of the church, and Mr. Thompson by giving an account of his life, and his motives in accepting the call, the Rev. James Pater-son offered the ordination prayer, and the Rev. Christopher Anderson gave the charge from 1 Tim. iv. 12, the Rev. Dr. Innes and the Rev. H. S. Brown of Liverpool preached in the evening.

The services were attended by the ministers of different denominations who manifested the most gratifying cordiality.

#### RECENT DEATHS.

##### MR. SECKER.

Mr. William Secker, late senior deacon of the baptist church, Barton Mills, Suffolk, was born on the 22nd of October in the year 1785. During the period of his youth he was mercifully preserved from many of the follies and sins to which the young are particularly exposed; but he continued a stranger to the power of saving grace till he had attained his manhood.

In the year 1803 the late Rev. R. Saunders came to reside at Barton Mills. Burning with love to his Saviour, and mourning over the degraded condition of his neighbours, Mr. Saunders opened his house for prayer and the preaching of the gospel.\* This was the commencement of the cause of Christ in this village. The labours of Mr. Saunders were greatly blessed. His house became crowded with anxious hearers, and many had their minds powerfully impressed with the importance of personal religion. Brother Secker was one of the number; he felt the necessity of the new birth, and at length gave himself entirely to God, and resolved to consecrate his days to his service.

He was baptized on the 2nd day of May, 1811, with eight others, who were on the same day formed into a New Testament church. In the following month he was invested with the office of deacon; and during the lengthened period of nearly thirty-nine years he discharged its duties with great credit to himself and advantage to his brethren. His marriage with the pious and excellent daughter of Mr. Saunders, along with other circumstances, gave him a special connexion with the church. A very close intimacy subsisted between him and his honoured father-in-law, which made him more particularly acquainted with the peculiar trials and discouragements with which every devoted pastor has to contend. This led him to exercise great affection and faith-

\* See a memoir of this excellent man in the Baptist Magazine for September, 1840.



fulness towards all who, since the decease of Mr. Saunders, have stately preached the word at Barton Mills. He loved the servants of Christ for their works' sake, and was ever ready to give them tokens of his fatherly affection.

His attachment to the church with which he was so intimately connected was very great, and it afforded him the highest satisfaction and pleasure in being able to contribute to its support. He had a large and benevolent heart, which being animated by the spirit of vital piety led him to devote more than a tenth of his income to the spread of the gospel. Our denominational societies had in him a firm friend and a liberal supporter; and in all his pecuniary sacrifices the greatest purity of motive might be perceived, for although he exercised the strictest economy he was an entire stranger to low and grovelling selfishness, and understood the import of the divine maxim, "It is more blessed to give than to receive."

He had great sincerity and integrity of heart, and some who have known him for nearly forty years can testify that they never knew him act in opposition to the practical righteousness of the New Testament. Perhaps no man was ever more respected in the circle in which he moved than was our greatly beloved friend. This is to be accounted for from the fact that his life as a Christian exhibited the humility, the purity, and the benevolence of the religion which he professed.

He possessed great decision of character, which might sometimes lead to unnecessary firmness, but this arose from the great deliberation which he exercised before he decided on any matter brought before his attention. He was a follower of Christ from principle, and not from mere feeling. He held everything with a firm hand, and was not to be discouraged by difficulties nor overcome by opposition.

He was eminently a man of prayer; secret prayer especially was his delight. Neither did any ever know him absent from the public worship of the sanctuary when health and strength would permit. The writer has the most satisfactory evidence that he never neglected a *prayer-meeting* during the entire period of his religious profession, except when detained by affliction or by some cause over which he had no control. He loved the gate of Zion, and experienced great blessedness in the pure and simple worship of God's house. Like Enoch he walked with God, and conversed much with heavenly things. His conduct was such as "becometh the gospel of Christ," and no one could be in his society for any length of time without either deriving spiritual profit from his conversation, or being deeply impressed with the sincerity and sanctity of his character.

The writer, however, would by no means

assert that he had no failings. His departed friend would have been the last man to have maintained such a position. A few weeks before his death he mourned bitterly over his imperfections, and regarded himself as "the least of all saints." In a conversation with the writer he said, "I have been looking back on my religious life, and have been trying to fix upon something which might recommend me to God; but, oh! I cannot find anything but sin and imperfection. The blood and righteousness of Christ are my only hope, and I feel that my hope is well-grounded. I have no raptures, but I have no fears. I feel that all is well."

The affliction which terminated in his death commenced about two years ago. His health gradually declined, but he was able to attend the public means of grace till within a few months of his departure. When he became confined to his house, it was evident that his disease had assumed a fatal character. The best medical advice was procured, but all in vain. When informed that there was no hope of his recovery he expressed no desire for life, but spoke of his death with the greatest composure, and gave utterance to expressions of holy resignation and blooming hope.

The writer had frequent opportunities of seeing him and conversing with him. He always found him peaceful and happy; he never heard him express a murmur, or a fear, or a doubt.

The closing scene corresponded with the uniform holiness of his life and crowned it with joy and triumph. He entered the dark valley unappalled, and viewed the rollings of the river of death without shrinking back. Friends wept around, but with him all was calmness, confidence, and peace; it was the death-bed of the saint; and after much suffering and many struggles the redeemed and renovated spirit winged its flight to the realms of boundless light and bliss, on the evening of Tuesday, Feb. 12th, 1850.

His remains were attended by a great number of friends to their resting-place; and on the following sabbath his death was improved in the presence of a large and deeply affected congregation.

He has left behind him a mourning widow, who is now the oldest member of the church at Barton Mills, and who is loved with a special kindness by all her fellow members. May she be beloved yet more and more, not only on account of her own virtues, but also for the sake of him with whom she was so long and so honourably associated in Christian fellowship!

*Barton Mills, March 7th, 1850.*

MRS. CLEMENTS.

Mary, the wife of the Rev. T. Clements, pastor of the baptist church at Desborough,

Northamptonshire, was born in the year 1805, at Snettinton, near Nottingham. She was the subject of very early religious impressions, and at the age of nine years was united to the Christian church on earth, from which she was never separated, until she went to join the church of the First-born in heaven.

Her life was one of usefulness and perseverance. While under the paternal roof she met with much opposition in her Christian course; but her aim was steady, and her faith in God was strong. She loved the "habitation of God's house, and the place where his honour dwelleth," nothing could deter her from being often there. Even when her temporal duties have rendered it difficult to be at the evening lectures, or the meeting for prayer, then would she be at those duties early and late, and walk more than a mile to fill her place at the house of God. Her delight was with the saints, the excellent of the earth. She loved the ministers of Jesus Christ, and to serve them found many opportunities. She was the means of introducing the gospel into her native village, and chiefly sustaining it while she resided there; and not unfrequently has she been seen going from house to house inviting her neighbours and friends to attend the means of grace; and there is reason to hope that several persons, through those means, have reached the realms of everlasting glory, and ere this have hailed her welcome there.

On one occasion, in connexion with another female friend or two, she bought a number of tracts, and commenced a loan tract society, which grew up into an important auxiliary.

In the year 1830 she became the wife of her now bereaved husband, when she continued to pursue, unassumingly, the same track of usefulness, aiding in every possible way the labours of her husband—by visiting the flock and those that were out of the way, urging them to attend the house of God. Her longings for the salvation of precious souls, and the advancement of the Redeemer's kingdom, were constant. She would at any time give up her own seat to one on whom she could prevail to attend the means of grace. She never was so happy as when she could minister some relief to the afflicted and needy, but would always do it as secretly as possible—even without naming it to her husband.

Her last illness, which was long and painful, she bore with exemplary fortitude and resignation to the divine will; often saying, "My heavenly Father knows the best what to do with me." Three or four hours every day for more than nine months her sufferings were excruciating, yet she never murmured against that Hand which laid them on; but frequently said, "What are my sufferings to those of my dear Lord?"

On one occasion, Dec. 15, Mr. Clements

said to her, "Do you think you must die of this affliction?" She answered, "I sometimes think I cannot recover." He said, "You do not seem to think much about leaving me in this wilderness;" when she said, "I love you as much as ever I did, but I cannot trouble about you; that would spoil my divine enjoyments. I did not think at one time that I could obtain such power to leave you, but my heavenly Father does all things well." In the same conversation she said, "In the early part of my illness, do you not recollect saying to me, 'You seem very dull,' I did not then tell you the cause, but I had an impression that I should die, and I was seriously examining myself if I were ready; and was very much tempted to doubt. But I came to the conclusion, that I had loved and do love the Lord supremely, and had devoted my life to his service in the best manner I could; and that I had a faithful High-priest touched with the feelings of my infirmities, and whose intercessions are ever availing on my behalf; I could not doubt of his love being unchanging, so Satan fled from me, and has not been permitted to trouble me since, although he has variously tried."

After fourteen months' severe affliction she fell asleep in Jesus, without a sigh or groan, Feb. 6, 1850, aged forty-eight years.

Her death was improved by the Rev. Joseph Pywell to a crowded congregation, from a text chosen by herself, Ps. cxix. 174, "I have longed for thy salvation, O Lord, and thy law is my delight."

#### MISS STONE.

The death of Mrs. Stone, of Hurn, near Parley, recorded in the last Magazine, which took place on the 3rd of February, was followed by the death of her daughter on the 13th, and her son, aged eight years, on the 27th of the same month, all falling victims to typhus fever. Miss Eliza Stone, a fine young woman, sixteen years of age, had lately been deeply impressed with her state as a sinner, under an address delivered at a prayer-meeting, by her pastor, Mr. Alcock, who improved these afflictive events on the 17th of March, in a sermon to the young, delivered to a crowded congregation.

#### MISCELLANEA.

##### YORKSHIRE BAPTISTS TO AMERICAN BAPTISTS.

The Committee on Civil Questions of the Yorkshire Association have requested the insertion of the following letter which they intend to lay before the associated baptist churches of the West and North Ridings of Yorkshire, with a view to its transmission to

their brethren of the same faith and order in the free states of North America.

"DEAR BRETHREN,—A coloured brother and minister of Christ from amongst you, Mr. Jeremiah Asher, has visited us, to solicit contributions towards discharging the debt on his chapel. Cordially responding to *your highly respectable recommendation*, and to the claims of his case, we have contributed, as we trust you will think, liberally towards it. We feel constrained, however, to embrace this opportunity of remonstrating with you, our brethren in Christ, on the strange inconsistency of the treatment which our and *your* coloured brethren receive at your hands, and the strange difference between their treatment here in England, and in the free states of the Union. We have listened with interest to his preaching, and he has been gladly welcomed everywhere, both to our pulpits and to the firesides of every class of society. We think that you, brethren, must agree with us that we owe a debt to our coloured brethren, which it is not only our duty but highly to our honour to discharge; and that in no way can we better discharge it than by showing to them our love as brethren in Christ, and by avoiding every word or deed, and even suppressing every feeling, which could make them *painfully* sensible of the grievous wrong which our progenitors have done to them.

"Brethren, we are confident that you must as Christians often feel that you bring no small guilt on your consciences in allowing yourselves to concur with the *children of this world* in keeping your most injured brethren in Christ at so great a social distance, and in so depressed a condition. If the *world* can without compunction refuse them equal social intercourse, and *practically* hold them down to *SERVITUDE*, though not in slavery, it must violate, brethren, *your* conscience and every Christian feeling, to do likewise.

"Brethren, we earnestly exhort you to break through these merely conventional yet sinful habits, and to honour your Master by your treatment of his servants. Be not ashamed of the brethren of Christ because the world is so, but let your light on this subject shine before men worthily of your profession. Happy indeed should we be to see our *baptist* brethren *foremost* in America, not only in the emancipation of the coloured people from personal slavery, but in the emancipation of *free men of colour* from social degradation, in educating them and elevating them by every possible expedient; and foremost, too, in emancipating themselves from a species of pride so irrational, so vulgar, and so *unchristian*, as that of pride in difference of colour!

"Although, brethren, you assign your liberality to *voluntary* emigrants from Europe as the cause of your inability to aid Mr.

Asher's case, we must beg to remind you of two things; first, that coloured men *now* in America are in the land of their *birth*, therefore in their *home*, and that 'charity should begin at home;' and next, that their *colour* attests that they are the children of *compulsory* emigration, whose ancestors were dragged by *yours* from their fatherland, and that your fathers' heavy debt to *those* unhappy emigrants it is surely a sacred duty on your part to repay to their children.

"We trust, therefore, that our heartily expressed sympathy with Mr. Asher will not induce you to send to us other coloured brethren on a similar errand. It would assuredly lead to disappointment. We hope, on the contrary, it will only stimulate you to contribute yourselves in aid of your coloured *fellow countrymen's* spiritual wants, and also to elevate yourselves 'to the measure of the stature of the fulness of Christ,' by elevating these, His brethren and *your* brethren, to your own social standing."

#### TRUST DEEDS.

On the 14th of March, in the House of Commons, Mr. Peto obtained leave to bring in a Bill, which, if it pass through Parliament, will afford great relief to Dissenting Congregations and Public Schools. It is entitled, "A Bill to render more simple and effectual the Titles by which Congregations or Societies, for purposes of Religious Worship or Education in England and Wales, hold property required for such purposes."

[NOTE.—The words printed in *italics* are proposed to be inserted in the Committee.]

Whereas it is expedient to render more simple and effectual the titles by which congregations or societies associated together for the purposes of maintaining religious worship, or promoting education in England and Wales, may hold the property required for such purposes; be it therefore enacted by the queen's most excellent majesty, by and with the advice and consent of the lords spiritual and temporal, and commons, in this present parliament assembled, and by the authority of the same, that wherever freehold, leasehold, or copyhold property in England or Wales has been or may hereafter be acquired by any congregation, or society, or body of men, associated for religious purposes, or for the promotion of education, as a chapel, meeting-house, or other place of worship, or as a dwelling-house for the minister of such congregation, with offices, garden, and glebe for his use, or as a school-house, with schoolmaster's house, garden, and playground, or as a college, academy, or seminary, or as a hall or rooms for the meeting or transaction of the business of such congregation, or society, or body of men, and wherever the convey-



ance, assignment, or other assurance of such property has been or may be taken to or in favour of trustees to be from time to time appointed, or of any party or parties named in such conveyance, assignment, or other assurance, in trust for the congregation or society or body of men, or of the individuals composing the same, such conveyance, assignment, or other assurance shall not only vest the freehold, copyhold, or leasehold property thereby conveyed or otherwise assured in the party or parties named therein, but shall also after the death or resignation or removal from office of such party or parties, or any of them, effectually vest such freehold, copyhold, or leasehold property in their successors in office for the time being, chosen and appointed in the manner provided in such conveyance, assignment, or other assurance, or if no mode of appointment be therein set forth or prescribed, then in terms of the rules or regulations of such congregation or society or body of men, subject to such and the like trusts, and with and under the same powers and provisions, as are contained in such conveyance, assignment, or other assurance, and that without any transference, assignment, conveyance, or other assurance whatsoever, anything in such conveyance, assignment, or other assurance contained to the contrary notwithstanding.

II. And be it enacted, that where such property be of copyhold tenure, and liable to the payment of any fine, on the death or alienation of the tenant or tenants thereof, it shall be lawful for the lord or lady of the manor of which such property shall be holden, at the death or deaths of the existing tenant or tenants thereof, and at the expiration of every period of *twenty-five* years thereafter, so long as such property shall belong to or be held in trust for such congregation, or society, or body of men, or other party or parties to whom such property may have been or shall be conveyed for their benefit, a sum corresponding to the fine which would have been payable by law, upon the death or alienation of the tenant or tenants thereof; and such payments shall be in full of all fines payable to the lord or lady of the manor of which such property is holden while the same shall remain the property or be held in trust for such congregation, or society, or body of men, and the lord or lady of such manor shall have all such powers for the recovery of such sums as such lord or lady could have had in the event of the tenant or tenants having died or having alienated the same: Provided always, that where such fine shall not be fixed by the custom of the manor at a certain sum, and the property so held shall not be situated in a town or village, or in the immediate vicinity thereof, the fine payable on account thereof shall be estimated at the annual rent or annual value of the land so held, if let for agricultural purposes at the time when such fine shall

become due and payable in virtue of this act.

III. And be it enacted, that wherever any sum or sums of money shall have been or shall be invested on any security in England or Wales, for the benefit of any such congregation or society, or body of men as aforesaid, for the purposes aforesaid, or of any religious, educational, or charitable object, under their administration and management, the bond or other deed whereby such sum or sums of money has, or have been, or may be secured, shall not only effectually vest the said sum or sums of money in the party or parties named in such bond or other deed, but shall also, after the death or resignation or removal from office of such party or parties, or any of them, effectually vest the said sum or sums of money in their successors in office for the time being, chosen and appointed in the manner provided in such bond or other deed, or if no mode of appointment be therein set forth or prescribed, then in terms of the rules of such congregation or society or body of men, subject to the same trusts, and with and under the same powers and provisions as are contained in the bond or other deed given and granted to the parties therein, and that without any transference, assignment, conveyance, or other assurance whatsoever, anything in such bond or other deed to the contrary notwithstanding.

IV. And be it enacted, that this act may be amended or repealed by any act to be in the present session of parliament.

#### SCHOOL FOR MISSIONARIES' DAUGHTERS.

We are requested to inform our fair friends that all goods intended for the bazaar in aid of the Institution for the Education of the Daughters of Missionaries at Walthamstow, must be sent addressed for the Mission School, Walthamstow, either to the London or Baptist Missionary Societies, not later than Wednesday, May 1st, and they are requested to put a moderate price upon each article upon which no reduction will be made. All goods not disposed of will be sent to those missionary stations whence the children in the mission school come. This circumstance may act as a stimulus to those ladies who are working, and induce other friends of missions to engage in it without delay. It is suggested to the ladies that they will do good service by calling upon their friends who are *manufacturers*, and soliciting their aid. Almost every manufactured article will sell if it be useful in families, or if it be not too large as an ornament. Christian manufacturers in Sheffield, Birmingham, Nottingham, Leicester, Manchester, Worcester, Kidderminster, Leeds, &c., will not forget that they *can* afford help, and the conductors of the school doubt not that in these prosperous times they *will*, thus not only aiding the

work at home but helping the stations abroad.

Where goods cannot be sent conveniently, *pecuniary assistance* will be joyfully received by the secretaries, and should be addressed to Miss Elizabeth Peck, 8, Finsbury Square, London.

BILSTON.

Interesting services have been held in the baptist chapel, Bilston, Staffordshire, to commemorate the jubilee of the congregation worshipping in it. The chapel originally belonged to the independents, but in the year 1799, a few friends from the Darkhouse chapel, Cosely, lamenting over the spiritual destitution in the town, entered into an agreement to purchase the chapel for the use of the baptist denomination, which was ratified in 1800, and a church formed of eight individuals. Since that period it has gradually advanced, though it has had to contend against many adverse occurrences.

But during the last few years things have worn a more cheering aspect; the church has increased, the chapel freed from debt, and two new school rooms have been erected, which are also free; and with the present services they have commenced a fund to be devoted towards the erection of a house for the resident minister for the time being, which already amounts to nearly £70.

The Rev. B. Evans of Scarborough (who was at one time a scholar in the sabbath school and member of the church) preached on Lord's day, March the 10th, to large and attentive congregations; and on Tuesday evening, March the 12th, upwards of six hundred took tea together, Mr. T. Kemp, minister of the place, in the chair. Mr. W. H. Baylis of Bilston gave a brief outline of the history of the church, and the Revs. Messrs. D. Wright of Darkhouse, J. Williams of Walsall, J. Voller of Prince's End, B. Evans of Scarborough, and J. Blakeman of Hook Norton, Oxon, delivered suitable and interesting addresses.

The choir, aided by some neighbouring vocalists, enlivened the meeting by singing several choruses in a very efficient manner.

The tables were nearly all furnished gratuitously by the ladies of the congregation.

DR. ACHILLI.

Exeter Hall was thronged on the 7th of March by an assembly convened to welcome Dr. Achilli, who had arrived in safety, with his wife, a few days before. He addressed the meeting through an interpreter very acceptably, and is evidently an accomplished orator. We trust that he will be usefully employed among the many Italians who reside in London, or occasionally visit it.

RESIGNATIONS.

The Rev. Thomas Thomas of Astwood Bank, Worcestershire, is about to close his engagements with the baptist church at that place, and would feel happy to supply any destitute church where there is a prospect of usefulness.

The Rev. John Jones of Gladestry near Kington, Radnorshire, desiring to remove to another sphere of labour, would be happy to visit a destitute church to whom his services might be desirable. He spent three years at Pontypool Academy before he entered on his public work, and has been nearly three years pastor of two small churches meeting at Gladestry and Evanjab. .

The Rev. John Gibson has supplied the pulpit of the baptist chapel, West Drayton, three months, with acceptance and a view to settlement, but some providential circumstances on his part prevent his accepting the cordial and unanimous invitation of the church, which in consequence is still without a minister. The station presents an important sphere of usefulness to an acceptable pastor, of moderate sentiments, not entirely dependent on the people. The deacons would be happy to answer inquiries.

On March 18th, 1850, a service was held in the baptist chapel Minehead, Somerset, to take farewell of the Rev. C. Elliott the minister, who is leaving for America after a pastorate of seventeen years. An address was delivered to Mr. Elliott by Mr. Sutton of Watchet, and prayer offered by Messrs. Standerwick, independent, and Boynes, methodist. The deep sympathy and regard of the people to Mr. Elliott was manifested by the largeness of the attendance, and by the presentation of a purse of fifty-four sovereigns.

COLLECTANEA.

THE SABBATH AND THE POST-OFFICE.

Yesterday an important deputation waited, by appointment, on the Marquis of Clarendon, in reference to the entire cessation of postal labour on the sabbath. In reply to the statements of the deputation, the noble marquis avowed that he was not opposed to the rest of the Lord's day being given to the servants of the post-office; on the contrary, it would be more agreeable to him. He fully admitted the numbers, respectability, and influence of those who were in favour of entire cessation, and the practicability of carrying out the proposed arrangement, adding, that the government were prepared to do so, if such appeared to be really and truly the wish of the country. The impression

made upon the deputation was of the most favourable character.

The number of petitions presented to the House of Commons, in favour of the entire cessation of postal labour on the Sunday, up to the 14th instant, were 1,547, signed by 231,784 persons. Since then 147 have been presented, considerably increasing the number of signatures. The strong and united expression of pub-

lic opinion on this important question, was never more necessary than at the present moment. The provinces have set a noble example: we hope soon to see the metropolis manifesting an equal degree of energy; indeed we have been informed that measures are in progress for the purpose of convening an aggregate meeting of the metropolitan boroughs upon the subject.—*Christian Times*, March 22.

## CORRESPONDENCE.

### ON THE PROPOSED NEW CONSTITUTION FOR THE BAPTIST MISSIONARY SOCIETY.

*To the Editor of the Baptist Magazine.*

DEAR SIR,—By your last number I perceive our friends Pryce and Mursell do not give up their intention of urging forward their proposal for a new constitution for the Baptist Mission; though I had hoped more mature thought and ampler time for discussion would have shown them the inexpediency of such an attempt. Having suggested a few of the many objections to such a project in your pages for July last, of which not the least notice has been taken, I scarcely think it necessary to add to what already is before the public. One or two suggestions, however, have been made by friends since that letter was printed, to which I may be permitted to solicit the attention of your readers. It is to be regretted that the proposed change has not been more amply discussed in the pages of our denominational organ, before being brought to a general meeting. This assembly can only comprise a comparatively small portion of the friends of the mission. It is possible that measures might be so energetically and eloquently pleaded as to carry the votes of such a meeting, contrary to the good sense of its absent contributors, and thus inflict a serious injury where nothing but a benefit was intended.

The *object* of the proposed change, as I understand it, is virtually to make the churches the society, and deputations from the churches its executive; and the *reason* given, to unite the society more closely with the churches, and to make it strictly a religious institution. This, in few words, I take to be both the object and the motive; and it is the duty of every one connected with the churches or the society, and especially those who belong to both, to consider whether such a change is necessary, or expedient, or desirable; what would be its certain or probable consequences upon each, and how these separate institutions would work, if brought into such

close contact and mutual dependance on each other.

It is conceivable, that objections to this alteration in the constitution of the society may arise from both sources; from its imposing upon the church duties which do not scripturally and properly belong to it; and encumbering the society with a controlling power injurious to its beneficial working. A New Testament church, with its appropriate office-bearers, is *complete in itself*. It has no authority, no sphere of control beyond itself. The duty of spreading the gospel is imperative on every individual member; but as a church it has no commission to elect members to form a missionary establishment, and hand over the duty of diffusing the gospel to that distant body. The plan suggested by my friend Pryce, if fully and extensively carried out, would infringe upon what we as dissenters have long prized, the congregational and independent character of our churches. On the other hand, a missionary society, with its well-appointed officers, is *complete in itself*. It is the social principle, applied to a great and noble object, the spread of the gospel to all the nations of the earth. It is aiming to effect that by union and combination to which private and individual effort is inadequate. But it is no more essentially connected with Christian churches than is an Anti-Slavery Society, or a Peace Society, or a Temperance movement. These almost invariably arise from the members of our churches, but are and ought to be separate institutions, regulated by their own laws, and with which Christian churches have only an indirect relation.

Objections are taken by many against the projected alterations from their purely sectarian character. There have been, and doubtless are, many subscribers to our Mission belonging to other denominations of Christians whose position towards the Society would be affected by adopting the proposed changes. To say to an Independent or Wesleyan, you may give us your money, if you please, but we now,



for the first time, interdict you from attending our annual meeting, or having any voice in its proceedings—is it not instantly felt that such a resolution is placing the society in an ungracious attitude towards such subscribers? They may naturally be supposed to say, “We do not ask or wish for any control over your proceedings, but to make a positive law on purpose to *exclude* us, is so gratuitously ungenerous, that we object any longer to place ourselves in so invidious a position. And especially do we feel this for the reason you give for its necessity, i. e. to preserve the *religious character* of the society, as if no church was religious but such as belong to the baptist denomination.”

It is, indeed, possible for dealers in the imaginative, and who have a fancy for paper constitutions, to exhibit a lovely picture in which the church, and all churches shall be so united, so disinterested and devout, as to bend their every energy first for raising the tone of piety at home, and then as unitedly and devoutly enlarging their efforts to others, and to all around. But we live in a world that *is*, and not altogether the world that *ought to be*. We are called to legislate for time, and men, and things, as we find them; and we must take them as we find them, only studying to make them a little better. Who does not see that the variety, not to say *contrariety of sentiment*, which obtains in what are nevertheless called baptist churches, is an insuperable barrier to the peaceful working of such a scheme as the one now proposed. This objection was slightly hinted at in my former paper; but it is entitled to graver consideration than is there given to it. Trace its probable influence both on the society and the church. The very existence of the society might be placed in jeopardy by such a resolution. For instance, let Mr. Pryce look around him, and ascertain (indeed he knows without the trouble of inquiry) the sentiments of a large portion of the sixty-three baptist churches in the county of Kent. If they had to appoint delegates to the annual meeting, most assuredly they would not fix upon such gentlemen as Messrs. Pryce and Pewtress as their messengers. It is true few of them are contributing churches, and as such, have no vote or influence. But it is only to imagine a party-spirit once to get admission into the society, and perhaps there is no church in the whole county so poor or so inert as not to be persuaded to send a contribution of five shillings, which would entitle its messengers to aid in any object, however injurious to the Mission, or opposed by its oldest and warmest friends. Is it wise to place the society in a peril like this to obtain what is only a presumptive and imaginary benefit?

Besides, if no person is to attend or vote at any of the society's meetings but such as belong to contributing churches, in what a

disadvantageous condition would those generous subscribers be placed who belong to non-contributing churches. Many of them, though not *designated* “Anti-mission,” as in America, are thoroughly such in spirit; yet in some of these there are individual members greatly in advance of the societies in which they are found. In their individual capacity they would gladly help, and would be entitled to a vote on all occasions; but because the church with which they stand connected cannot be persuaded to contribute, they are not merely virtually but positively excluded from all participation in the conduct of the society.

Again, to make a law that no subscriber shall have a right to attend its meetings for business but such as belong to subscribing churches, appears to proceed on the supposition that our obligation to aid in spreading the gospel arises out of our relation to the church; a church-duty, rather than one we owe directly to the Saviour. An intelligent friend in the country, in relation to this subject, remarks that he is in the habit of supporting a village itinerant at his own charge; but if this principle be allowed I am doing wrong. I ought to hand over the money to the church, and admit every member to an equal voice with myself in the management of it. Was ever notion more absurd? But the principle cannot for a moment be admitted. If the Saviour has called us by his grace, and placed us by his providence in the midst of an ignorant and depraved population, our duty to aid in diffusing the knowledge of salvation to those around us arises out of our obligation to the Saviour, and not from our relation to the church. The duty would be the same if there were no such things as Christian churches, or if we were placed where there were none. The duty of Christians to form themselves into local associations, called churches, though in obedience to divine authority, and in conformity with apostolical practice, does not appear to have been *primarily* for the spread of truth, but for the instruction and edification of its own members. Churches being formed, and growing in knowledge and piety, the desire to diffuse gospel light and privileges was the natural and spontaneous expression of love. Benefits needed by all, adapted to all, provided for all, should be held out for the acceptance of all; and it would be the height of selfishness and ingratitude in those sitting down to such a feast to show no concern for a world of sinners perishing without. Such appears to be the natural aspect of a Christian church towards missionary efforts; but to make the church first the depository and then the disbursing of Christian truth, is just the language of our high ecclesiastical dignitaries, and more congenial to the atmosphere of Oxford or Exeter, than the mission-house of the most free

and liberal of all dissenting sects. In fact, it is popery, not protestantism—opening an avenue to all the corruptions of former ages—the man of sin stealthily creeping into a society of baptists!

But the plan suggested is as useless as it may prove dangerous. The thing wanted is to excite in our churches a deeper interest in the progress and operations of our Missionary Society, and a more ample and spontaneous supply of resources for its support. But to suppose that I shall feel any more interest in the mission merely because my church, with twenty others in the neighbourhood agree to send A. B. and C. D. to London once a year to give their vote in the choice of officers, is to my mind so supremely gratuitous and problematical, that were it not on a serious subject, and entertained by good men in sober seriousness, one would almost be tempted to greet it with a smile. But I know our friends are serious, and I give them full credit for it. Still I must say that to my mind the remedy is totally inadequate to meet the want. It is not a case for homœopathy. The remedy is not of the same genus with the complaint. It is not applied to the right part of the system. It is not the officers of the society want changing. It wants the heart of our churches, and of every Christian in them, to be warmed by fresh and vivid contemplations of what it is to be “without God, and without Christ, and without hope in the world,” and on the other part, a new and vivid realization of the inestimable spiritual privileges we enjoy in this happy country. This remedy every Christian minister may apply to his own heart, to his own church, and in his own neighbourhood, without giving himself the trouble of a visit to the metropolis, or agitating the quiet of a religious institution.

I therefore draw the inference,—That as the changes proposed will be useless and may prove dangerous—are not adapted either to the nature of the society or the church, and would place both on improper bases—since they will entail certain loss to some individuals, and disgust many friends by their sectarianism.—Let the *society* stand as it is, the subscribers who support it be the society, appoint their own officers, and manage their own concerns; and let the churches attend to their own matters, and only assist by their friendly aid an institution which it is no part of their duty, as churches, to control.

I am, dear Sir,

Yours very truly,

JOHN HADDON.

PRESBYTERY OR INDEPENDENCY—WHICH?

To the Editor of the Baptist Magazine.

“By the laws of all social order . . . the secular and financial labour involved in the work of missions ought to be determined

on and directed in the church represented in her judicatories, and not only the missionaries but also the boards of trust and agencies ought all to depend for their being and continuance upon the suffrage of the church thus represented.”—*American Presbyterian Church.*

MY DEAR SIR,—I rose from the perusal of this passage as your magazine for March came to hand. The coincidence was curious; and I turned at once to the letter on the proposed change in the constitution of our mission. For once, your correspondents are among the presbyterians, and as sound as either Calvin or Knox.

I do not however object to a *name*, and if the *thing* be good let it be welcomed, whether it come from convocation or synod. The *thing* itself, however, deserves inquiry, and I crave permission to contribute a few thoughts.

Our societies, it is said, must be managed directly by our churches. Subscribers, as such, should have no place in them. The churches must make it their business to qualify and become the society, appoint delegates, and by direct church action control them all.

Now it is obvious on comparing this plan with our present constitution that—

1. It is a scheme of universal disenfranchisement. It destroys all individual membership. It does not say that professed Christians only, or members of churches only shall manage our missions. It says broadly no man—no men—shall manage them. The churches only, and as churches, shall control and conduct the whole, though, of course, through delegation and committees.

2. Here is a grave legal question. That part of our constitution which defines the management of the society is *embodied in most of its deeds*. It is managed “by a committee chosen annually at a meeting of members only.” Can such property be returned when both membership and committees chosen by members are swept away? I am no lawyer, and the question is, as compared with great principles, unimportant, but it must be carefully considered before we ought to consent to a needless change.

3. The proposed change is based, so far as the control of the members of our churches is concerned, solely upon a *theoretical* objection. Nine-tenths of the qualified members of the society are connected with our churches. *All* pastors whose churches collect for it are members. All the committee are professing Christians and baptists. All the electors who have attended and voted at the business meetings are professing Christians and baptists too. As a matter of fact it may be added that the majority at those meetings has consisted of pastors and office-bearers of *country* churches.

Possible *future* difficulties may be suggested; but so long as the pastors of our churches have the right of attending committee meetings, and of compelling at any time an appeal to the constituency, what is there to fear?

There is in fact no *practical grievance* to remove, and the whole question is one of amateur-legislation—as necessary in Utopia as in any existing state.

4. It gives the churches no privilege which they do not already possess. Every church may, if it please, make its pastor its representative, merely by an annual collection. The pastor of every collecting church is a member of the society, and qualified to attend and vote at all meetings of committee. This provision is now grafted on individual membership; and it is proposed to abolish the latter and modify the former, certainly without at all increasing the controlling power of the churches. The whole movement is in fact an attempt to narrow the franchise, and to merge individual responsibility and control in the shadowy, uncertain influence of bodies of men.

5. The *money qualification* is still to remain. The very thing which, in the old plan, has created the uneasiness is retained in the new, and every church, *provided it makes a collection*, is to exercise the control.

6. But this suggestion involves a grave and, as it seems to me, an unscriptural principle.

It is with us a great truth that the church of Christ may prescribe and enforce such things *only* as he himself has enjoined. A church may prescribe that its members shall hold the essential doctrines of the gospel, that they shall obey Christ's law, and be baptized, and that they shall walk in all his ordinances and commands. It may prescribe that its members shall "be temperate in all things," that they shall love Christ's cause, and manifest their love by efforts for its advancement upon earth. These are parts of the law of Christ built into the very foundation of the church, and they may be enforced by church authority. The church as the executive, so far, of the great Law-giver may carry out these laws, may rebuke, exhort, entreat, and even expel. But suppose the church to go further and to say, "You must profess these doctrines in *writing* or *orally*, you must *sign* this pledge, you must collect once a year and combine with other churches in electing delegates for the Baptist Missionary Society; who does not feel that the church has exceeded her commission? I even take it as granted that the things she thus seeks to enforce are in themselves good, and that they are binding on those Christians who approve them; but it is to my mind clear that the church as a church has no responsibility and no obligation in the case. If she assumes it she will lose

her authority, or become secular, divided and feeble.

I am not denying that a church may engage in systematic benevolent effort. She may send one of her members to India and support him there, and Christ may approve and accept the offering at her hands. A church may print tracts and educate pious young men for the ministry. But she does all this specific work simply as a voluntary society, she has in this respect no powers conferred upon her by the Saviour different from those that any voluntary society possesses. She is in fact an ordinary association, and not properly a church at all. When, therefore, it is said that our societies should be formed of our churches and controlled by them, and not of auxiliaries or subscribers; there is either a distinction without a difference, (for the churches are only auxiliaries,) or the churches of Christ have duties assigned to them for which their Master has given no direction. These churches have no responsibilities *as churches*, except to learn the ordinances of the kingdom of Christ, and to see that they are faithfully observed. And surely an annual collection for a society, and the appointment of delegates are not among them. If the churches *voluntarily collect* and become, in fact, auxiliaries, by all means let them do it; but where is their right to forbid any body of their brethren from doing the same, or to say that unless they act *as a church* they shall have no share in the honour or responsibility of these achievements.

I believe that the sympathy of our churches in the operation of our societies is essential; and that the members of our churches should be in effect the constituency and the managers. It is also highly important that there should be hearty co-operation throughout each church in aiding various benevolent schemes: this is one thing. But to put on the *churches, as such*, the duty of managing specific societies, to form these churches into an ecclesiastical body, to make the various secular questions connected with missions part of *church* business, to compel minorities to give their share of church influence to societies and efforts which in their consciences they condemn, to drive out of the church all men who disapprove of the particular effort which the church has pledged itself to sustain: this is altogether another.

As I prize individual freedom, therefore deprecate responsibilities for which churches *as such* have no promise, and desire support for our mission only so long as it has the hearty confidence of the churches, (a thing very different from their ecclesiastical sanction,) I trust that the proposed resolutions will be withdrawn or condemned.

We are the last to appeal to authority on such questions, but I may state (what is no doubt well known to you) that our brethren



in America have very generally decided against church action in reference to societies, and maintain the rights and responsibilities of individual Christians.

Yours very sincerely,  
X. X.

WOMAN'S VOICE FROM THE CHURCH.

*To the Editor of the Baptist Magazine.*

SIR,—Will you permit me, through the medium of your Magazine, to call the attention of your readers to the following question: "For what reason is the right of voting in church business denied to the female part of the church?" Whether this is the prevailing practice I know not, but such is the case with the church of which the writer is a female member. In Genesis we read, "And God said, Let us make man in our image. So God created man in his own image, in the image of God created he them, male and female." From this passage it appears that the female was created in the likeness of God equally with the male, thus constituted a moral agent stamped with the impress of Deity. Admitting the damage of the intellectual faculties by the fall, it will be remembered, both falling alike, both were involved in similar consequences. Woman passing into a state of thralldom to man, part of the sentence of her curse, still affects not the question of her intellectual rights. In reply to this question I am aware it has been urged, that woman is the weaker vessel, possessing an understanding too limited and a judgment too unsound to be entrusted with the decision of important matters. That she is the weaker vessel, or the more delicate variation, gently cast in softer mould, reflects but more clearly and beautifully the wisdom of her Maker, who ever blends in his landscape of creative skill the stronger and the lighter shade, consummating the perfection of every part, the whole forming but the one result of faultless design. Therefore let man be modest, and take heed lest in degrading woman he reproach the twofold masterpiece of God's production. Weakness does not imply essential imperfection. Every thing is perfect in its own kind and degree. That the understanding of woman is contracted within a narrow boundary, we think should be imputed to an illiberal education rather than to radical defect in mental power. That her judgment (if by that term is understood the act of the mind in collecting evidence, and therefrom inducing truth) is prescribed within its own appropriate sphere of action and observation is a point readily acceded, as not at all affecting the subject under consideration. Woman would not seek to destroy the great principle of symmetry which presides over the entire work of creation, its pillar of support, its flower of beauty. We rather

regard the exercise of a masculine mind, placing the reins of power in the feminine hand, an unnatural, illegitimate alliance, presenting more of the revolting than the correct and pleasing; a position no cultivated woman covets to occupy. We must confess, when we have occasionally read the announcement of a lecture to be delivered to the public by one of the blue-stockings of the sex, we have hailed it with no sympathy; while we give full credit to the purity of motive by which the individual is actuated, we must think she has greatly mistaken her province. Let not woman, in her effort to secure her rightful standing, be regarded as making an aggressive movement upon the sole right of man, or be repulsed because the outlets of a feminine mind may lead her forth into a somewhat diverse direction to that of man, remembering that she only sinks at his feet where it would be a graceless effort in her nature to rise, or regaining her ascendancy, she mounts where the law of his being necessitates to gravitate; thus in their Maker's design blending together, presenting one harmonious aspect of intellectual dignity and beauty.

Again, it is objected that woman is the creature of feeling, guided by the propelling influence of passionate excitement, rather than by reason and prudence, and moreover is too easily biassed by the opinion of another to retain her own with firmness. It is lamentable that woman should have too often sat for the likeness of such a ridiculous picture; we are happy however to know that the ball-room is her home, not the church. Yet let but woman be initiated into a higher toned, sound, logical education, and we still think her a being capable of being redeemed from her folly. It is however to the Marys of the cross these remarks have special reference; in the higher elements of their renewed nature, these marks of the world's devotee are not usually to be found. However disadvantageous the external circumstances in which one of these Marys may be placed, beneath the cross her equality with man is vindicated, where with him she alike becomes the subject of the most sublime tuition, the Holy Ghost leading her into the knowledge of all truth, illuminating what is dark, correcting what is evil. It will be seen by the spirit of these remarks that it is not publicity and undue power we would claim for woman. Heaven has mantled her in the blush of nature's modesty, assigned her the shades of retirement sacred and dear, awarded home to be her peculiar sphere of action; with these she is content to dwell: her duty done to man, she remains the handmaid of the Lord. In her service to him she is not to be fettered by being restrained from taking equal part in every thing relative to Christ's kingdom. It is passing strange that in the nineteenth century, in a land pre-eminently

the home of freedom, where every political movement is on the side of catholicism, amid the correction of abuses, the repeal of wrongs, the advances of a nation toward the ultimatum of light and glory, it is passing strange that on all sides of the moral hemisphere the circle of light and liberty is spreading, but extending in the direction of the Christian church, light is lost in darkness, liberty in oppression. As a national subject, a social domestic, the women of England have risen to their rightful standing. It is in the church alone woman is degraded; the only spot in our happy land from whence issues her cry of oppression. Brethren, we ask you as men, if the sex ought to be compelled to assert their claim at the expense of their own feelings of retiring delicacy. As Christian men, say have you a right to repeal the laws of the Head of the church? Is not woman's equality included in the very principle of the atonement? Liberty is part of woman's purchased redemption, not only from the "law of sin and death," but from that degrading part of the curse so painfully groaned under in heathen lands to the present day. In the church, the community in which the inspired penman hath declared "There is neither male nor female, ye are all one in Christ Jesus," woman claims the more special privilege of liberty entire. Give it, or reduce her in every department of her life to the level of the Hottentot. Desire of emulation prompts not the cry of woman's oppression. It rises up and swells from a deeper fount of sanctified affections. By this law of the church her understanding is not only insulted, but her influence and usefulness considerably diminished. A wrong principle manifests its own error by including in its defence gross inconsistencies and an extravagant or illogical conclusion. We think it requires no literati to run down a long chain of argument to show the untenable ground on which the objections to woman's vote in the church are based. The argument, if indeed it deserve the term of argument, evidently turns upon the point of perfection. If woman's understanding is contracted, her judgment liable to err, she becomes unqualified to exercise the prerogative of intellectual influence; a requisition rather too lofty for fallible man to demand, one which if required of himself would at once arrest every mainspring of action in the moral universe, and reduce earth to a mere stage of mechanism. That it involves gross inconsistencies is palpable, since woman is preferred to the performance of many spiritual services connected with the operations of the church which necessarily imply her equal competency. The church, for the continuation and maintenance of its own interests, requires an executive administration to guide and govern its internal affairs, in common with a kingdom, or any other collective body. The

working of its movements seriously involves its prosperity or adversity. As an incorporated member of this body, woman becomes equally identified with its interests, receives a personal share in its blessings or judgments, and we believe is accounted by Christ alike responsible for the glory of his name therein. Notwithstanding man appoints her to a certain extent an irresponsible passive position. In the church with which the writer is connected, it is a usual circumstance for about twenty or thirty male members out of an attendance from one hundred to one hundred and fifty, to settle all business brought before them. It has occasionally occurred that the fraction have dissented from the majority, who in all other bodies justly carry the question. This church is composed in its aggregate of upwards of three hundred members, under the entire control of about thirty males. This statement may suggest yet one other reason for the abridgment of woman's liberty, viz., that if the female part were allowed a vote, from the frequent preponderance of her number, the government of the church would be transferred over to her. Let it be recollected that this objection rests upon the supposition that each female member would form one and the same opinion upon all subjects, a preposterous apprehension, requiring no further remark. Argument proceeding alone upon sound principles we again refer the question to the right of woman's equality to vote, assigning numbers to the disposal of circumstances, assured that the adoption of a just principle must conduct to a right result. Frivolous objections, based on no solid ground, we must dismiss, leaving the dark shadows of fears, suspicions, and jealousies to glide by in their own mystic intangible forms. We wish it to be distinctly understood, that all we claim as a right, is a silent vote on all church business. We seek no appointments, no active part, we only ask as rational creatures, to form an opinion and secure its own amount of influence. Surely none will quote the apostolic injunction, "Let woman keep silence in the church," after what has already been stated. The difference between rising up to address the church, and remaining silent to give a vote by sign, is too evident to need comment. As a public teacher we acknowledge none but man. Let the male part remember they would still command vantage ground, the public discussion of the subject devolving upon them, would be the medium of influence exerted upon woman. Inasmuch as a member's influence and usefulness not only embraces the world as the vineyard of labour, but also the church as its own special sphere of spiritual solicitude and affection, wherefore are the channels of woman's mind here alone to be dried up? In this church it is allowed woman to vote on two subjects only, viz.,

the choice of a minister and of a deacon. The reason given for this most amusing inconsistency is, that in the spiritual services of the one, and the temporal offices of the other, she has an individual interest at issue. It is presumed these questions involve consequences of the greatest importance, interwoven most deeply in its interests, yet therein woman is admitted capable of forming a judgment, and her right to do so, because she is an interested party is acknowledged, on other points denied.

#### A LOVER OF EQUITY.

##### A HINT TO CHRISTIAN EMPLOYERS.

##### *To the Editor of the Baptist Magazine.*

SIR,—I have frequently heard it remarked among my friends, and presume it has been felt in other quarters also, that societies for different objects are multiplying too fast, and have the tendency to put a stop to individual effort.

I therefore beg to draw attention to a simple means of doing good, which does not require the cumbrous and expensive machinery of patrons, secretaries, sub-secretaries, treasurers, sub-treasurers, committees, auditors of accounts, prospectuses, reports, proxies, &c., &c., but which, nevertheless, may be the means of incalculable good throughout the country. I refer to the duty which I think Christian employers owe to their men, of bringing before them the truths and glad tidings of the gospel, by means of morning prayers and reading of the scriptures.

This plan has been tried in my establishment for a year or more and with marked good results; it has, I hope, resulted in the conversion of one of my men, if not of more, and as he has now for some weeks been dangerously ill and I don't know what may be the result, it is a great satisfaction to be able to hope that he is prepared for the great change, if he should be summoned to appear before his God. And where it does not result in conversion it has a good effect on the men, they are more ready to oblige each other, less disposed to quarrel, more attentive to their duties, refrain from swearing and drunkenness, and have the interest of their employer more at heart. I do not take any praise to myself in this matter, as it is entirely owing to a pious and devoted person in my employ, who suggested the thing to me and volunteered to conduct the service. When the men return from breakfast at nine o'clock they all go into a room appointed for the purpose, and after they have sung a verse, a short portion of scripture is read, and then a short prayer concludes the service. If others should be disposed to adopt this plan it is strongly recommended not to let the service exceed ten minutes, otherwise the men will get weary and take no interest in it

I should also recommend the circulation of periodicals such as "The Family Friend," "Chambers's Journal," &c., secular as well as religious, to show the men that an interest is taken in their temporal as well as their spiritual welfare.

If employers have not any one in their service who could undertake it and cannot attend themselves at the proper time, they might, perhaps, get one of the city missionaries or some other friend to undertake it for them, and if so the service is likely to be of great good if earnest prayer is offered for the blessing of God upon it.

I am, Sir, yours truly,  
G. H. L.

##### ON THE CIRCULATION OF BAPTIST PUBLICATIONS.

##### *To the Editor of the Baptist Magazine.*

DEAR SIR,—Feeling strongly about the circulation of our own denominational periodicals, and of your very useful magazine in particular, induces me to take this opportunity to trouble you with a few remarks on this subject. I cordially sympathize with the sentiments expressed by a correspondent in the Magazine for December, 1849, on Baptist Commentaries; this is a matter which should be more frequently touched upon both by ministers and the leading men in our societies. As a denomination we are greatly to blame in this respect, more so I believe than any other section of the Christian church. But I wish principally to confine my very brief observations to the Baptist Magazine as it is recognized as "the organ" of our body. All that has and may be said respecting denominational literature generally may with equal propriety be stated in reference to your journal. Many are the excuses urged for the non-taking of this invaluable connexional organ both by ministers and laymen. Some ministers there are who complain of straitness in circumstances, and consequently of a pecuniary inability to patronize the Magazine, while at the same time they can purchase other monthly productions which cost them as much, and in some cases more, than it does. Now considering the object of the Magazine, apart from its literary superiority, such conduct is insufferable, and I for one should never think of saying a word if our own magazine was taken with other periodicals, although they might advocate the views of other bodies; but it appears reasonable that our own should be first, and then if we have anything to spare to assist others. There is another evil about which I consider it my duty to speak, and that is, the practice of certain ministers taking the January number only, because of the portrait given. This perhaps is more condemnable than the former, as it may result in leading you astray with regard to the numbers to be issued;



but I would fain hope that this very unfair and selfish practice is indulged in only to a very limited extent, but in odd cases I know last year and even in January, 1850, it has been done.

Trusting that your labours may be more generally encouraged,

I am yours,

A DENOMINATIONAL MAN BUT NO BIGOT.

ON MIKED MARRIAGES.

*To the Editor of the Baptist Magazine.*

MY DEAR SIR,—I heartily thank you for inserting my query and the replies which it has drawn forth, as well as your correspondents for readily contributing to assist me out of a difficulty from which my mind is not entirely extricated as yet.

I cast myself on your forbearance by soliciting a corner in your magazine once more, as well as the favour of a reply from some friend and its kind insertion.

In carrying out the decided opinion of three of the respondents, by bearing a practical protest on the *day* of marriage, *religiously* and *socially*, am I not bound *consistently* to perpetuate the protest, during the remnant of their days, so to abstain from recognizing the marriage union in all the civilities of life, as well as refusing to associate with them on any occasion as husband and wife? If so it appears to me my pastoral visits must terminate as well as others of a friendly character, which must end in a breach, it may be a division in the church, or even a separation—where a cause is small and dependent on a few—between pastor and people? If it does not involve this, and the marriage-day protest is to *terminate* all tokens of pastoral disapprobation, I can see no reason why it should not close with the previous public testimony against such unions, and the private rebuke.

Consistency of action is what I desire, based on right principles.

Hoping this expression of difficulties, and the rendering of aid by correspondents and yourself, will be for the good of the church of Christ,

I am, my dear Sir,

THE COUNTRY PASTOR.

March 6th, 1850.

#### EDITORIAL POSTSCRIPT.

A venerable friend of the Baptist Missionary Society, writing to the editor respecting the proposed changes, says, "I hope your next Magazine will contain an answer to the letter of our Constitution Artists. I cannot see how their plan can be followed out without producing great confusion, and its effect might be to throw the nomination of the Committee into the hands of twenty men. Such a plan would have prevented the man who in his day did more for the Society than

any other, I mean Broadley Wilson, from having a voice in the election, and I think it is very doubtful, whether, under such a system, he would ever have been elected."

We do not know any church that withholds from its female members the right of voting at meetings held for the transaction of business. That there have been such formerly we are aware, and some of them have received the due reward of their folly and injustice in ways that ought to deter all others from adherence to their left-handed policy. It appears, however, from the testimony of a lady, whose communication we have inserted, that there is a church somewhere or other, to which she belongs, still pursuing this course; and we have given publicity to her letter, in the hope that the attention of that church may be drawn to the subject, and that it may seriously review its practice.

Some of our readers have probably observed, that this year neither the February nor the March number of the Eclectic Review has been mentioned, as usual, in our list of Recent Publications Approved. The fact is that we saw in them enough to lead us to question whether under the new regime the tone of the publication would harmonize with our principles; while justice to the various parties concerned seemed to require that we should abstain from the public expression of any opinion till further evidence was before us. Dr. Price has now announced, however, that facts have come to his knowledge which show that Mr. Linwood, to whom he had assigned the work, is not likely to command the confidence of its friends, and that, in accordance with his advice, Mr. Linwood has agreed to re-transfer to him the copyright. The number for May will therefore come out under the superintendence of Dr. Price.

The pastor of the baptist church at Oxford requests us to caution our readers respecting a Jew named Morris, who has represented himself in various quarters as a member of that church, which he never has been. Assistance was given him at Oxford in the unexceptionable form of procuring for him employment at his trade; but this he voluntarily relinquished, leaving an unfavourable impression on the minds of his benefactors.

Dr. Murch begs his correspondents, especially those to whom he is not personally known, to notice that his address is, No. 57, Torrington Square, London. Their remembrance of this request will prevent needless expense and delay in replying to their letters.

Some of the ministers in Northamptonshire are making laudable exertions to obtain assistance for the Rev. T. Ragsdell of Wood-

ford, whom it has been found necessary to place temporarily in an asylum. His name has long been known in the churches, and his afflictions have accumulated upon him in his latter days very painfully.

In the haste in which periodicals are stitched up at the end of the month, it sometimes happens that half a sheet is omitted in a copy, and a duplicate of another half sheet inserted in its place. This is an evil that cannot be prevented, though it is very annoying to the purchaser. The course which he should adopt on such an occasion is to send the defective copy to the publishers, who will give a complete copy in exchange. Respectable publishers will not refuse to do this on personal application, or it may be effected regularly through the bookseller by whom the number was furnished.

The bishop of Exeter has displayed, within the last few days, a degree of heroism for which some persons had not given him credit. The decision of the Judicial Committee of the Privy Council being against him and in favour of Mr. Gorham, it has been asked—What will the bishop do? Will he succumb, or will he throw up his emoluments and dignities in disgust? He has put an end to all speculation, by publishing a letter addressed to the archbishop of Canterbury, written in a style which, had it been the production of a dissenter, would have been denominated insolent. He declares that "very serious doubts have been raised in the minds of many whether the church, if she continued passive under this judgment, would not forfeit her claim to be a portion of the church of Christ?" He announces, however, his own resolution. It is taken. It is avowed. It is apparently unalterable. So far is he from intending to abandon the church in this season of difficulty, that he implores all with whom his opinion can avail, "to cling more closely, more faithfully, more lovingly to her, in this her hour of affliction." To the archbishop himself he gives his best counsel, which will certainly produce some noticeable results, if he can but induce that dignitary to follow it, saying, "We will not cast away the hope that your grace will even yet not desert us. Call together your com-provincial bishops; invite them to declare what is the faith of the church on the articles impugned in this judgment. This, permit me to say, is the best, perhaps the only safe course you can take." If Dr. Charles Bird Sumner can read this advice without laughing, he must be a very grave man indeed.

The following is, we believe, a correct list of the arrangements made for the Annual Meetings in April, as far as they are at present completed.

*Thursday, April 18th.*

Prayer Meeting in the Library at the Mission House, 33, Moorgate Street, at eleven in the forenoon.

Sermon on behalf of the Baptist Missionary Society, by the Rev. F. Tucker, B.A. of Manchester, in Surrey Chapel; service to commence at half past six.

*Friday, April 19th.*

The thirty-eighth annual session of the Baptist Union to commence at ten o'clock, when the Rev. B. Godwin, D.D. will deliver an Address on the present Position and Duties of the Baptist Denomination. A general attendance of Christian friends is invited to the service, after which the business of the Union will be transacted.

Sermon on behalf of the Baptist Irish Society, by the Rev. W. G. Lewis of Cheltenham, in the Weigh House Chapel, Fish Street Hill; service to commence at seven.

*Lord's Day, April 21st.*

Sermons and collections for the Baptist Missionary Society, at the baptist places of worship generally throughout the metropolis and its environs.

*Monday, April 22nd.*

Meeting of members and ministerial supporters of the Baptist Irish Society in the Mission House at eleven.

Annual Meeting of the Baptist Home Missionary Society, in Finsbury Chapel. The chair to be taken at half past six, by W. H. Bond, Esq.

*Tuesday, April 23rd.*

The annual general meeting of the members of the Baptist Missionary Society, for the transaction of business, at the Mission House, at ten o'clock.

In the evening, at six, the annual public meeting of the Baptist Irish Society, at Finsbury Chapel.

*Wednesday, April 24th.*

Sermon for the Baptist Missionary Society by the Hon. and Rev. B. W. Noel, M.A. in Bloomsbury Chapel; service to commence at eleven o'clock.

Annual Meeting of the Bible Translation Society.

*Thursday, April 25th.*

Annual Public Meeting of the Baptist Missionary Society, in Exeter Hall. Chair to be taken at eleven o'clock, by Mr. Alderman Callender of Manchester.

Sermon to Young Men "On the claims of the Mission on Them," by the Rev. W. Brock, in the Poultry Chapel, at eight o'clock.

# THE MISSIONARY HERALD.



BAPTIZING AT CAMEROONS.



## WESTERN AFRICA.

## CAMEROONS.

We present our readers this month with an engraving of the interesting event announced by our missionary brother SAKER in the following letter. It is dated Clarence, November 10, 1849. May this convert be the first of a long series to be gathered into the church of the Redeemer from the Dualla race.

We have just returned from Cameroons, and find a vessel sailing for Liverpool, I hasten therefore to scribble a line, for I know not of any other vessel to sail from these parts for some time to come. I shall only be able to speak of the labours of the week that has just closed.

*Voyage.*

Last Monday, at five in the morning, I left Clarence with my wife and Miss Vitou, in the "Dove." At eight o'clock at night we reached Bimbia. At eleven next morning we left that place, being joined by Mr. Newbegin and his wife. Light winds kept us outside during the day till near three, when the approaching tornado gave sufficient notice to secure all the sails, and drop anchor. It was soon over, and in half an hour after we set all sails, to use a strong breeze from the north, and we had good hope of anchoring at Cameroons that night. While the last sail was being set, our fore top mast gave way, and brought down our top-sail and top-gallant-sails. The jib-boom was also sprung, and we were obliged to lower the sail. Thus disabled we made a slow progress, and night came on before we had well cleared all the wreck. We were then obliged to anchor outside, and wait for the morning tide. Day-break on Wednesday we took our anchor, but were all day getting up the river. At six o'clock we anchored off Bethel. Here we found Johnson and family well; and at eight o'clock we held a prayer meeting with the brethren there, and a goodly company of Duallas.

*First Baptism.*

At four o'clock next morning we met a large company of Duallas for prayer. This meeting continued till six. On account of the tide, we deferred our next service till eleven o'clock, when we met again in the chapel. Sang and read in Dualla. Mr. Newbegin then explained the chapter I had read, through an interpreter, after which I addressed the congregation in Dualla, and explained the object of our meeting, showed from the scriptures the command of Jesus to disciple all nations and then baptize; that this is enforced by the example of Jesus and the practice of the apostles; then exhorted the inquirer to a steadfast adherence to the

words of our Lord and the path of righteousness. We closed with singing and prayer, and then went down to the beach. Another Dualla hymn was followed by an address to the candidate. I then baptized this, our first convert, in the waters of Cameroons. Oh, that this small beginning may be speedily succeeded by the ingathering of a mighty host to the Lord our God! The spectators of this (to them) novel scene were very attentive; silence and order were observed by all. Deep seriousness and anxiety was on the face of many. Mr. Newbegin closed with prayer.

*Formation of the Church.*

At three we again assembled; brother Newbegin read and prayed, I then stated our object in meeting, read the dimission of Horton Johnson and wife from the church at Clarence, of myself and wife, received Smith, the baptized convert, into our number, and then explained the nature and objects of a Christian church, and closed by reading our constitution, signed by all the five members. Mr. Newbegin then read a requisition of this infant church to me to become its pastor. This I accepted, and in the name of the others, called on Johnson to be the deacon.

Brother Newbegin then preached to us, and our long service was closed by the administration of the Lord's supper.

Thus, dear sir, I have lived to witness what I have long desired intensely, the beginning of a good work at Cameroons, and the formation of a Christian church. Oh, that I may yet see it increased to a thousand souls. And I do hope, for the Spirit of God is doing a large work there. More than twenty inquirers are hanging on my heart and lips with marks of deepest solicitude. The ferocious, demoniacal features are assuming the softness of children, and those who a little time since sought my life, are saying to me, "What shall I do to be saved?" I cannot describe my feelings when I see and hear what I would record if I had but time. Dear sir, pray for us, and rejoice with us too.

The chapel I put up last year is too small. I built it for 200, but the last sabbath I was there (viz., October 14th) nearly 300 were crowded into it, and every morning and

evening we have nearly fifty coming in for prayer.

#### *Return.*

But I cannot go on now. We left them in the evening, immediately after the last service, and at midnight took up anchor. We arrived at Bimbia Friday afternoon; parted with brother Newbegin and wife, and

left for Clarence at dark. About three o'clock this morning another tornado came on, which did us a little damage, but it blew us homeward at a fearful rate, and we anchored in the cove at seven this morning. Thus far God has blessed us. I am weary and weak. My wife suffers much. Miss Vitou holds out surprisingly. I fear I shall not be able to visit Cameroons again till the new year. Newbegin and wife are well.

## INDIA.

### SAUGOR.

From a letter received from Rev. J. THOMAS, we learn that our sick brother, Mr. MAKEPEACE, had reached Calcutta in safety, and was immediately to embark in the "Maidstone" for England. We cannot withhold from our readers the gratifying letter below, forwarded to the Secretary, and signed by the members of his church. The churches of Christ in this country will welcome with joy among them a brother so highly commended to their affectionate sympathy and prayers, and will listen with deep interest and responsive feeling to the message with which he comes laden from the field of missionary toil. The letter is dated December 1st, 1849.

It was with feelings of unfeigned regret that the baptist church at this station, and the community at large, viewed the departure of the Rev. J. Makepeace from Saugor on the 19th ultimo, more especially at a time when so much good was being effected. He was very highly esteemed by all on account of his zeal for God, his humility and very exemplary Christian conduct, every body showing him acts of kindness up to the moment of his departure, proving thereby that they appreciated his services in the cause of his blessed Master, and commiserated his afflictions. He was obliged, at the recommendation of his medical adviser, to quit his field of labour, from severe indisposition, brought on by excessive exertions for the good of the souls of his fellow creatures, and to return to England to seek, under the divine blessing, a restoration to health. Go where he may he carries with him the good wishes of the baptist church planted here, and of all who had the pleasure of his acquaintance, it will not be too much to add of the station generally. The church will not cease to pray for his prosperity, remembering the words of the apostle Paul to the Thessalonians and Hebrews, "Pray for us," that the blessing of heaven may rest upon himself and his family, and that he may be brought back to us perfectly restored to his former health and vigour, to prosecute his labours in this land of idolatry.

#### *His labours.*

His labours here were incessant, the whole weight of the mission resting upon him, viz., keeping a private school for the support of the native Christians (the boys who attended feel and lament his leaving; one of them said to a person on the eve of Mr. Makepeace's departure, "I am sorry that Mr. Makepeace is going away, for I will lose a good master in him. I would gladly accompany him if my father would allow me,") watching over the members of the church, having stated preachings for the Europeans and natives, studying and preparing his subjects for the purpose, with various other duties, which were evidently too much for him, he being alone. He was also a workman that needed not to be ashamed; who was spending his strength in his Master's cause; but thanks to the Giver of all grace, he did not spend his strength for nought, neither was his labour in vain. No, his labours were blessed by him whose glory he sought; he was the happy instrument in his hands of doing much good, in warning sinners of the evil of their ways, and leading many who were dead in trespasses and sins, living without God and without hope in the world, to Jesus the only refuge of poor miserable sinners, as well as the only hope set before them in the gospel. Many have found pardon, peace, and reconciliation with

God through the blood of the atonement, and are rejoicing in Jesus as their Lord and Master, determining, by his grace assisting them, to live to him who died for them and rose again, and who is now seated on his mediatorial throne interceding for them.

#### *Increase of the church.*

In the short space of one year the church has numbered twenty-two, exclusive of six members of other evangelical churches who communicate with them at the Lord's table, and who are very zealous in the cause of our common Lord, helping on the work by every possible means in their power, making in all twenty-eight. Out of this number one has entered into his rest, and another has been removed to a distant station. There are also at the present moment five or six more candidates for admission into the church. What has already been done is a proof of what can further be done, and the necessity there exists for this being permanently occupied as a missionary station. Who can look on the things above mentioned without rejoicing and praising God for his love and mercy in Christ Jesus to our poor fellow mortals? Verily the Lord hath done great things for us, whereof we rejoice.

#### *The field and its need.*

This is a wide field for missionary labour; there is no labourer at present to enter the field. Will not the thought of the thousands around us perishing for the lack of the knowledge of the glorious gospel of the blessed Saviour, the glad tidings of great joy to all people, arouse many who are abundantly blessed with much of this world's goods, and who are the Lord's stewards, to come forward in this best of all causes, and assist by giving of their abundance to send out missionaries to this and other parts of India? The harvest truly is plenteous, but the labourers are few, very few. May we pray to the Lord more earnestly to send forth many more faithful men into his harvest.

The Rev. J. Makepeace is on his way

home, and will, should the Lord spare him, be better able to lay before your Committee the wants of the people here, and plead the cause of missions in general more ably, from a better knowledge of the state of things, than can well be made known in this letter, for which purpose he has been deputed by the church at Saugor.

#### *Encouragements to labour.*

The missionary who may come here in the room of him who has left, will be greatly encouraged to find an open door, the heathen around collecting in large numbers whenever the Lord's servants go out to them with the message of mercy, and are attentive to listen. It is said that when going out into the villages around, the people eager for instruction will say, "Why don't you come oftener? we have been looking out for you, for we are anxious to hear the doctrines of Christianity."

We hope and pray that the Lord will not long leave us without a shepherd, and we feel assured from past experience that he will hear and answer our prayers. It was in answer to prayer that our late pastor was sent, and no doubt but by continual wrestlings at the throne of grace he will send us another.

Another encouraging fact which ought to be mentioned is, that a chapel is in contemplation of being built, that a sum of 1100 rupees and upwards has been subscribed. The most of that sum has been raised at this station. Many thanks are due to the kind friends who have so kindly assisted in the mission work at this station.

All who see and hear of these doings must feel convinced that the Lord is amongst us, blessing the seed sown by his servants, stretching out his arm to save, plucking sinners as brands from the everlasting burnings, translating them from the kingdom of sin and Satan, into that of his dear Son, and they will no doubt unite with us in ascribing all the praise and glory to God.

Signed by the members of the church.

During the absence of Mr. MAKEPEACE from Saugor, our brother PHILLIPS of Muttra has consented during the present year to occupy his station.

### CALCUTTA.

Under the date of January 8th, our esteemed brother, C. B. LEWIS, gives the following report of the stations under his care, and of the labours of the last year in which he has been engaged.

The past year has been one of many mercies mingled with some severe trials. Among the latter, the frequent weakness and sickness of my dear wife, and the death of our beloved

child, are the most prominent. The former have been unceasing and unspeakable. My own health has been almost without interruption good.



The stations in my charge are two—Narsigdarchoke and Dum Dum. I will give the particulars relating to each in order.

#### NARSIGDARCHOKE.

At the commencement of 1849 the number of members was forty-eight. Since then one aged woman has died, we hope in faith; three have been excluded, two of them for conduct unworthy the Christian name, and one in consequence of his own desire to join the flock of a missionary of the Propagation Society in the neighbourhood, confessedly with a view to certain temporal advantages. This man has returned to us after an absence of little more than a month, but we have hitherto refused to re-admit him to membership. On the other hand, one has been baptized, and two restored, leaving us forty-seven, or one less than we were at the beginning of last year. We have had many applications for membership, chiefly from those who have been excluded in former years, but in the absence of very decided evidence of godliness we have left them to stand over for the present. We commence this year with prospects more encouraging. We have four candidates for baptism and six for restoration, and of many of these we hope well. The means of grace have been well attended, and I trust many of our poor people are growing in grace. The native preachers have attended to their duties in a satisfactory manner, but we long to see a deep impression made upon the heathen around, who at present appear altogether hardened and careless, whilst they readily admit that their religious system is a fabric of lies. With regard to contributions to the mission funds, my poor people have done little. They are miserably indigent, yet I hope from the manner in which they have received admonition on this subject, that the present year will witness a beginning—necessarily insignificant in itself, yet as the result of self-denial and Christian benevolence, important and acceptable. All their efforts have hitherto been directed to the relief of the poor amongst themselves. A “gola,” or granary, has for some years been established. This is stocked with rice in the harvest season, and grants to the poor are

voted out of it as circumstances demand. A school, in which about twenty-five boys are taught to read and write Bengali, is daily held in Narsigdarchoke. Next I must speak of

#### DUM DUM.

The number of members at the commencement of 1849 was twenty-two. Within the year two have died, and one has been excluded. God has however permitted us to rejoice in increase. Five have been baptized and one received by letter, so that our present number of members is twenty-five. At this station there is much to encourage, and much also to dishearten. We have suffered very severely in the past year by the removal of our English members, who are all in the army. At present, with the exception of three whom I baptized on the 23rd of December, there are none of our European members resident with us. All have been drafted off to distant parts of the land, and even these three I have excepted are about to leave on the 25th inst. for Benares or Lahore. May the presence and protection of Christ go with them, so that none of them may be lost. Our congregations are at present good, but probably a week or two hence those who compose them will be on the march to the Upper Provinces, and the results of the word they have heard with us must remain unknown.

I am, as you are probably aware, engaged in the work of carrying through the press some of the versions of God's word which are printed here. In Bengali, a reprint of the whole New Testament, which brother Wenger entrusted to my care in June last, has been completed. I assist brother Wenger also by reading over the proofs of the large Bengali bible now printing. In the same way I continue to help brother Thomas with the proofs of the Hindostani New Testament. Our edition of Henry Martyn's Persian Testament which was commenced in September last, has proceeded to the end of Mark. This is printed under my editorial care. I have bestowed much care upon it, and have detected and expunged many errors of former editions.

### JESSORE.

Our labouring brother, Mr. PARRY, has been much blessed in his exertions to extend the gospel of Christ in the region where he itinerates. Their results are given in the following letter, dated January 19th, 1850.

#### Baptisms.

During the past year I had the satisfaction of baptizing thirty-six converts, who enjoyed the benefits of religious instruction for many months previous to their public profession of

the gospel. I have cause to thank God for the grace and mercy bestowed on them, whereby they have continued to evince the sincerity of their faith in the Lord Jesus Christ ever since they acknowledged him to be their Saviour, notwithstanding the hatred

and opposition manifested towards them by their unbelieving countrymen. The greater number of the converts above alluded to were Mahomedans previous to their embracing Christianity, which affords us a pleasing indication of the proud Islamist having begun to examine the claims of the gospel. We have every reason to hope that ere long many of the poor deluded followers of the false prophet will renounce the religion of the Koran, and become the disciples of the Son of God. In this district there are upwards of half a million of Mohamedans, and who are in general very ignorant of the Koran. Some of our tracts in Bengali and Hindostani, which we have widely circulated, have tended to enlighten the Mahomedans by exposing the errors of the Koran, the subtlety and fanaticism of Mahomed and the Mahomedan priests, and in the conclusion, by the gospel plan of salvation being briefly and clearly unfolded. These tracts are duly appreciated by most of the Mahomedans within our reach. Wherever we preach, we find generally that one half of our auditors consists of Mahomedans. Both amongst them and the Hindoo population of this district, much seed hath been sown, and we

are praying for the fructifying influences of the Holy Spirit, and looking forward with great eagerness for the conversion of thousands of souls who are yet walking in the broad road of everlasting destruction.

*Another cry for aid.*

The want of labourers, I mean native agents, owing to the want of funds for their support, prevents my bringing into cultivation a large portion of the field occupied by myself and native assistants. We pray and hope that the Lord of the harvest will mercifully send forth many labourers. To the above cause I humbly presume the small success which has attended the introduction of the gospel in India is in a great measure to be attributed.

The population of this district is nearly as much as that of Ceylon, where there are quadruple the number of labourers, including ours and other denominations. There the churches may number from six to eight hundred converts. If I had as many native agents to labour with me as the Ceylon mission has, I have no doubt that the cause of our blessed Redeemer would prevail much more than it has hitherto done.

## CEYLON.

### COLOMBO.

By the January mail, our brother DAWSON acquainted the Committee with the reasons that existed for his early return to the invigorating climate of his native land, and proposed to await their reply to his request. He was soon after seized with the most alarming symptoms, and for a short time appeared to be rapidly hastening to the grave. It has, however, pleased the great Keeper of the keys of the gates of death and the grave to spare his life; but its continuance demands that he immediately leave the island. Under these trying circumstances he has by this time embarked for England, leaving our Ceylon mission in the charge of Mr. ALLEN alone. In a letter, dated January 10, 1850, Mr. Dawson writes:—

Contrary to expectation, I am once more permitted to hold my pen. And now I am able to do so, though with a trembling hand, it is to inform you that the doctors deem my case so urgent as to demand my speedy removal from these shores.

A conviction that the Committee will sympathize with me in my affliction, and approve the course I have been compelled to adopt, will bear up my spirits on the voyage, and if the waters of the ocean are to be my grave (which from my diseased and shattered state I deem highly probable), I shall not in the prospect of dissolution have one regret, unless it be that for the sake of the cause of

Christ and my little helpless family, I did not sooner consent to a step—taken at last too late. For myself, I know that under any circumstances, to die will be gain, and I bless the Lord for his sanctifying grace, by which, when apparently on the borders of the invisible world, in a rest-house surrounded by dense jungle, and without an earthly friend at hand, enduring suffering only known in a tropical clime, He made that rest-house to me the house of God and the gate of heaven. He did not permit a doubt of his goodness or my safety to enter my mind, and as to the fear of death, it had no place in my soul.

To this we may fitly add a few remarks by our brother ALLEN, whose increased labours and responsibilities claim the fervent prayers of the servants of our common Master.

I wish it were permitted to me to write in a more cheering tone than that which has pervaded most of my late communications, but it is difficult to appear cheerful when the heart is oppressed with a load of sorrow. I have little more to tell of than stroke upon stroke, and it may cost a struggle to lean on the hand that strikes, and say it is all for the best. Still no doubt it is for the best. My last letter gave tidings of death, and this will speak not of death, but of sickness nigh unto it. Our poor dear brother Dawson lies in the next room, better certainly than when we brought him down six days ago, but ill—a wreck—a worn-out missionary waiting to be put into a ship for England, whose climate, if it be God's will, is to restore and brace him up, and send him back again to the field of labour that he loves. He has long been shattered, and for the last two months a stranded vessel, for whose going to pieces we have been looking. The doctors sent him away from Kandy last week, but he was obliged to stop at the half-way rest-house to die, as he thought, but Providence ordered it otherwise, and we fetched him in an easy carriage, and on Monday next, if nothing prevent, I go to bring down the family, preparatory to their departure from the island. He is very unwilling to proceed to England before receiving your answer to a letter he wrote some time ago; but he must, and the urgency of his case must be his justification. The doctors will not allow any delay.

#### *Responsibilities.*

Great responsibility, and a great amount of labour, remain for me, in both of which I should like some one to share. You will see

May we not hope that the church of Christ will respond to this affecting appeal? What hinders but the want of fervent love and complete consecration of all to God?

## WEST INDIES.

### BAHAMAS.

In a letter, dated Nassau, January 15, 1850, our brother, Mr. LITTLEWOOD, gives the following interesting sketch and detail of the large ocean-field over which he voyages to the various islands which form the scenes of his missionary labour. The self-denial, perils, and sufferings such labours must involve, can well be apprehended by our readers; but they are cheerfully endured for the service of Christ.

It becomes me at the close of another year to take a review of the past, and place before you a succinct detail of the state and proceedings of the churches under my care. It will be obvious to you that a charge so extended, comprising forty-six stations, re-

quires considerable exertion and self-denial. Though I really do feel great pleasure in my work, I must confess that when at distant stations, far from home, deprived of social comforts, voyaging hundreds of miles in small boats, travelling rugged roads, exposed to the



rain, the dew, and the sun, I feel my need of greater devotedness. Never was the sublime prayer more applicable, "Sanctify them by thy truth." My beloved partner has accompanied me to many of the out-islands, and shared in the trials incident to the voyage and the pleasures attending efforts of piety and benevolence. Our work is our mutual comfort, to both delightfully pleasant, and will be, I hope, our crown of rejoicing in eternity.

#### *State of the churches.*

If the state of these widely scattered churches is not prosperous, it is at least peaceful. When the lambs of Christ's fold are assailed by the enemy, a safe refuge is the resort of the faithful; a season of darkness is succeeded by the reappearing of the ineffable beams of the "Sun of Righteousness." If the cause of God is hindered by cold hearted professors, the pious efforts of others, who seem to realize the sentiment, and embody it in their lives, "The zeal of thine house hath eaten me up," encourage the hope that "the day of the Lord draweth nigh." And if the piety of one declines, and he goes back, and "walks no more with us," the conversion of others whose cry is, "This people shall be my people, and their God shall be my God," assures us that "the Lord of hosts is with us, the God of Jacob is our refuge." By the hand of death we have lost twenty-one of our members, several of whom were eminent Christians, and it may be said emphatically of them, "Blessed are the dead who die in the Lord, yea, saith the Spirit, for they rest from their labours, and their works do follow them." Two have withdrawn from us, and forty-seven have been excluded. As a counterpoise, we have rejoiced in the baptism of 108, in the restoration of thirty-four, and eighty candidates are waiting for admission into the fold of God. We have six native agents, assisted by their wives, exclusive of 140 sabbath school teachers. Their work is divided between forty-five churches, 1475 members, 3045 attendants on public worship, 1226 scholars. Through the efforts of so many we can but hope that good is effected, which is evidenced in the steady accession to our churches, and in the increased knowledge and piety of the people, though I assure you there is lamentable room for improvement, for it is to be regretted that so many love darkness rather than light.

#### *The field of labour.*

It is impossible to give you any thing like an idea of the field of labour under my supervision. Imagine an expanse of water spread out before you some 500 miles studded with hundreds of sea-girt isles, varying from one hundred miles by forty, to bare rocks of one hundred yards in circumference. Amidst these islands I am

continually navigating, where the ocean is frequently as smooth as a mirror, reflecting the sun's vertical rays in great intensity, or is as often by the tempest tossed into frantic waves, hurled by the sweeping hurricane into moving masses of liquid foam, embittering the lives of thousands "that go down to the sea in ships, and do business in mighty waters."

#### *The work.*

Nassau I make my home, if it may be called such. In January 1849, I visited Ragged Island, above 200 miles to the south-east. In February Mr. Capern, with his family, took a trip to Rum Cay, I occupying his post for about six weeks. Early in May I visited Long Cay, between 200 and 300 miles to the east of Nassau. On this and the adjacent islands I spent five weeks profitably to myself, and I hope of advantage to the people. The ordinance of baptism was attended with peculiar pleasure, and a good impression appeared to have been made. The inhabitants were excessively kind, and deeply sympathized in the regret expressed on our leaving their shores. This is a fine field for missionary effort, but I was obliged to leave the people as sheep having no shepherd. Steering north-west by north, after clearing Bird Rock, for sixty miles, we again landed amid the hearty congratulations of our people at Rum Cay. A house was instantly engaged for us, and all appeared to vie in making us comfortable, and for a fortnight I felt it good to accompany those to the house of God who "love the gates of Zion." Being anxious to visit other islands before the hurricane months ensued, I embarked for "San Salvador," the first island discovered by brave Columbus in the west. Putting out to sea in the evening of 28th of June, and running under easy sail for the night north-west, the next morning at eleven we landed. My labour was now divided between the numerous churches and schools planted on this extensive island. Our native teacher has there a most interesting and inviting field. The hallowing influence of the ordinance of believers' baptism was much enjoyed.

It being now dangerous to voyage in these seas, ere I could return to Rum Cay I was obliged to charter a vessel at a high rate. Having returned, we gave ourselves to missionary efforts between the two churches and schools on this Cay. The young people manifested a lively interest in the singing and other meetings for improvement. The 1st August was devoutly celebrated, the children's joy was beyond expression. By visiting each station on the sabbath and during the week, I often found the exercise and the heat of a vertical sun more than equal to my strength. The health of my beloved partner was also seriously interrupted; for two months she was

the Lord's prisoner. As health permitted, our time was fully occupied in the church, the schools, the classes, &c., nor were our efforts ineffectual. Ere we left, ten interesting converts were immersed in the liquid stream, in obedience to our Lord's command, making in all twenty baptized here during the year. The Lord is smiling upon this church, and our prayer is, that "the little one may soon become a thousand, and the small one become a strong nation."

In October I again put to sea, and after a tedious passage of two nights and a day to the west north-west, having sailed about eighty miles, I landed at "Stevenston" Exuma. A happier time I have seldom spent than that enjoyed with our native teacher, brother F. McDonald, and with the churches under his care. The sabbath schools are in an interesting state of prosperity, and six have been added to the church by baptism.

#### *Ragged Island.*

Leaving amid the good wishes and prayers of the pious, after clearing the land we pursued a south-east course for above 100 miles. The weather was awfully portentous, and for three days, while riding high upon the broken wave, the Shepherd of Israel watched over and conducted us safely to Ragged Island, situated near the shores of Cuba, where the slave groans beneath the oppressor's yoke. How agreeable to leave the stormy sea for a quiet retreat to the peaceful land! As we entered the pretty little harbour, the place seemed surrounded by an air of sacredness. Children neatly clad were wending their way to the school, the tinkling bell was announcing the hour of divine employment, the man of business had laid aside his daily avocation, and the perfect quietude that stood out in bold contrast with the roaring sea, indicated very forcibly that the gospel of Christ had effectually changed the habits of the people. It was the sabbath morn. On my landing I was quickly surrounded, and received a hearty welcome. Borne on with the pious to the house of God, the sabbath services were felt to be unusually delightful, the Spirit imparting a softening and sanctifying influence. With other pleasing duties, the ordinance of baptism, in which ten participated, rendered the season deeply impressive and solemn. The interest manifested by the children of the sabbath school in missionary efforts is a pleasing feature in this little cause, and more than compensates for the toils of a visit. My soul would have lingered here above a fortnight, and in quitting would gladly have alighted on the shores of Cuba, but the first was impracticable, and the latter impossible. As the hour of embarkation drew near many with tearful eyes assembled at the water's edge to bid us adieu. Our parting hymn and prayer ended, I again launched from them; the waving of hats, &c., continued until dimmed by distance.

#### *Further voyages.*

Keeping a range of Cays on our weather bow, and sailing north by west, &c., for four days, after considerable exposure we reached Long Island, where our native teacher, Mr. Fowler, is reaping the reward of his zealous efforts. The baptism of forty hopeful disciples is an encouraging circumstance, and appears to be rightly appreciated by these friends. Having visited this place eight years ago, I was enabled to contrast the present with the past state of the church, and nothing could be more gratifying to him who seeks the people's good and God's glory. I was now within thirty-six miles of Rum Cay, the next point of attraction, but the wide ocean rolled between. A fortnight's itineracy among these warm-hearted churches made it difficult to part without reluctance, but again I was obliged to commit myself to the bosom of the deep. A northerly course took us directly into Rum Cay harbour. Landing the morning following, and finding all well at Rum Cay, amid the tears and sobs of the disconsolate we packed up ready to sail on the morrow for Nassau, with the view of visiting the islands to the west of Nassau. Early the next morning we were on board a small schooner, steering north-west. As the day advanced we passed close by Conception Island, memorable for our shipwreck and loss of all our property eight years ago. Three days' sail brought us into Nassau harbour about two p.m., on the peaceful sabbath. A little rest was seized, which was very refreshing, not having had any sleep for three or four nights. The duties of the day soon followed, and though fatigued, I was able to occupy the pulpit twice. In less than two weeks I was again riding high on the rolling billows, pursuing a westerly course to Andros Island. A fortnight's hard labour in an open boat in visiting the churches succeeded. S. Lightbourn, our native teacher, is labouring successfully in the churches and schools. The baptism of thirteen is a pleasing assurance that the Lord is with us.

#### *The tempest.*

A passage of seven days replete with circumstances too distressing to pen, attended my homeward bound voyage. A dreadful north-easter took us off the west end of Nassau, and placed us in awful jeopardy for eighteen hours, with our vessel waterlogged, and her sails torn to ribbands. We at length, at great risk, crossed a reef, over which the sea was playing in a most frantic style, and entered Blanket Sound, Andros Island. Four times I threw off my coat, expecting to be obliged to struggle in the foaming surge.

#### *The last voyage of the year.*

Another week or nearly so passed, and again on the Lord's day, in health, only worn out by excessive anxiety and night-watching, I landed

on the shores of New Providence, but not to tarry long. Like a bird of passage, ever on the wing, in two days more I was, with my beloved, quietly sailing to Eleuthera. Here we ate our Christmas dinner. I was sorry to find the health of our native teacher, W. McDonald, impaired. The day school under his care is well conducted, and the people appear attached to him. The baptism of six is a further reward of his labours. The walls

of the new chapel are completed, but they want the means to purchase materials for the roof. After a fortnight's absence, we were again in Nassau preparing for a six week's tour to Grand Bahamas, &c., the extremities of which are about 200 miles north-west of Nassau. The captain with whom I had engaged my passage refusing to go to this place, I was disappointed; hence those islands have not been visited yet.

## ANNIVERSARY SERVICES.

A meeting for SPECIAL PRAYER, in connexion with the Baptist Missionary Society, will be held in the Library of the Mission House, on the morning of Thursday, April 18th, at eleven o'clock.

## THE ANNUAL SERMONS.

The Committee have great pleasure in announcing that the Rev. FRANCIS TUCKER, B.A., of Manchester, will preach the Annual Evening Sermon on behalf of the Society at Surrey Chapel, on Thursday the 18th, and the Hon. and Rev. BAPTIST W. NOEL, M.A., the Annual Morning Sermon at Bloomsbury Chapel, on Wednesday the 24th.

Service to commence on the Thursday evening at half past six, and on the Wednesday morning at eleven.

## SERMONS, LORD'S DAY, APRIL 21st.

The following are the arrangements, so far as they have been completed, for April 21st.

The afternoon services marked thus \* are intended for the young.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alfred Place, Kent Road .....	Rev. W. Young.....	... ..	Rev. W. Young
Alie Street, Little .....	Rev. J. Dickerson	Rev. E. R. Hammond	Rev. W. B. Bowes
Austin Street, Shoreditch .....	Rev. H. H. Dobney	... ..	Rev. J. J. Brown
Battersea .....	Rev. W. Peechey, M.A.	Rev. I. M. Soule*	Rev. J. Jackson, jun.
Bow .....	Rev. J. J. Brown ...	... ..	Rev. W. Walters
Brentford, New .....	Rev. J. Leechman, M.A.	... ..	Rev. F. Tucker, B.A.
Brixton Hill (Salem Chapel)...	Rev. J. Jackson, jun.	... ..	Rev. Dr. Acworth
Bloomsbury .....	Rev. C. M. Birrell...	... ..	Rev. W. Brock
Camberwell .....	Rev. E. Bryan .....	... ..	Rev. N. Haycroft, M.A.
Chelsea, Paradise Chapel .....	Rev. W. Robinson	Rev. F. Trestrail*...	Rev. B. Godwin, D.D.
Church Street, Blackfriars.....	Rev. Jos. Davis .....	... ..	Rev. C. E. Birt, M.A.
Deptford, Lower Road .....	Rev. J. Kingsford ...	... ..	Rev. W. Edwards
Devonshire Square .....	Rev. B. C. Etheridge	... ..	Rev. J. H. Hinton, M.A.



PLACES.	MORNING.	AFTERNOON.	EVENING.
Drayton, West.....	Rev. E. Carey .....	... ..	Rev. E. Carey
Eagle Street.....	Rev. Dr. Cox.....	... ..	Rev. T. Winter
Eldon Street (Welsh).....	Rev. — Phillips.....	Rev. — Davies .....	Rev. B. Williams
Gravesend, Zion Chapel.....	Rev. R. Roff .....	... ..	Rev. Isaac New
Greenwich, Lewisham Road ...	Rev. W. Edwards ...	... ..	Mr. E. B. Underhill
Hackney .....	Rev. D. Katterns ...	Rev. W. Goodman	Rev. W. G. Lewis, sen.
Hammersmith .....	Rev. Dr. Acworth...	... ..	Rev. W. Robinson
Hatcham .....	Rev. T. F. Newman	... ..	Rev. W. Pechey, M.A.
Henricetta Street .....	Rev. T. Winter.....	... ..	Rev. T. Thomas
Highgate .....	Rev. C. E. Birt, M.A.	... ..	Rev. B. C. Etheridge
Hoxton, Buttesland Street.....	Rev. J. Rothery ...	... ..	Rev. J. Rothery
Islington Green .....	Rev. C. Stovel .....	... ..	Rev. H. H. Dobney
Islington, 2nd Church.....	Rev. W. Walters ...	... ..	Rev. C. Larom
John Street, Bedford Row.....	Rev. J. Morison, D.D.	... ..	Rev. B. W. Noel, M.A.
Kensal Green .....	Rev. W. A. Blake...	... ..	Rev. J. Phillips
Kensington .....	Rev. W. G. Lewis, sen.	... ..	Rev. C. J. Middleditch
Keppel Street .....	Rev. Samuel Dunn	... ..	Rev. J. Robertson, M.A.
Lessness Heath .....	... ..	... ..	Rev. J. H. Blake
Maze Pond .....	Rev. F. Tucker, B.A.	... ..	Rev. J. Edwards
New Park Street.....	Rev. J. Edwards ...	... ..	Rev. J. Webb
Poplar .....	Rev. J. Webb.....	... ..	Rev. J. Sprigg, M.A.
Prescot Street, Little .....	Rev. C. J. Middleditch	... ..	Rev. C. Stovel
Regent Street, Lambeth.....	Rev. W. Brock .....	Rev. J. Clarke*.....	Rev. C. M. Birrell
Romford .....	... ..	Rev. Thos. Joseph...	Rev. Jos. Davis
Romney Street .....	Rev. H. Betts .....	... ..	Rev. H. Betts
Salters' Hall.....	Rev. N. Haycroft, M.A.	... ..	Rev. E. Bryan
Shacklewell .....	Rev. T. Thomas ...	Rev. S. G. Green, B.A.*	Rev. S. G. Green, B.A.
Shoreditch, Ebenezer Chapel...	Rev. W. H. Elliott	... ..	Rev. W. H. Elliott
Shouldham Street, Paddington	Rev. J. Phillips.....	Rev. W. B. Bowes*	Rev. R. Roff
Stepney College Chapel .....	Rev. J. Angus, M.A.	... ..	... ..
Tottenham .....	Rev. J. Hoby, D.D.	... ..	Rev. R. Wallace
Unicorn Yard, Tooley Street...	Rev. W. H. Bonner	... ..	Rev. W. H. Bonner
Vernon Chapel .....	Rev. C. Larom .....	Rev. O. Clarke* ...	Rev. O. Clarke
Walworth, Lion Street .....	Rev. Isaac New.....	W. H. Watson, Esq.*	Rev. T. F. Newman
Walworth, Horsley Street .....	Rev. J. George .....	... ..	Rev. S. Green
Waterloo Road.....	Rev. J. P. Chown...	... ..	Rev. J. Branch
Wild Street, Little .....	Rev. C. Woollacott	... ..	Rev. E. R. Hammond
Windmill Street, Hope Chapel	Rev. J. Sprigg, M.A.	... ..	Rev. J. P. Chown

N. B. Collections will be made after these services.

## ANNUAL MEETING OF MEMBERS OF THE SOCIETY, APRIL 23rd.

A General Meeting of the Members of the Society will be held at the Mission House, Moorgate Street, on the morning of Tuesday, April 23rd, when the proceedings of the past year will be read, the motions of brethren MURSELL and PRYCE, of which notice was given last year, will be considered, the Committee and officers chosen for the ensuing year, and other business transacted.

The Chair will be taken at ten o'clock precisely.

This meeting is for members only. All subscribers of 10s. 6d. or upwards, donors of £10 or upwards, pastors of churches which make an annual contribution, or ministers who collect annually for the Society, and one of the executors on the payment of a legacy of £50 or upwards, are entitled to attend.

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## ANNUAL PUBLIC MEETING, APRIL 25th.

The Annual Public Meeting of the Society will be held in EXETER HALL, STRAND, on Thursday, the 25th April. The chair will be taken by ALDERMAN CALLENDER of MANCHESTER, at ELEVEN o'clock.

The Revs. J. J. BROWN of Reading, T. THOMAS of Pontypool, J. WALTERS of Preston, T. F. NEWMAN of Shortwood, J. L. PHILLIPS, Esq., of Melksham, and the Hon. and Rev. BAPTIST W. NOEL, have kindly consented to take part in the meeting. The Committee also hope to have the presence of Dr. CUMMING, and brethren to represent the London and Wesleyan Missionary Societies.

Tickets for the meeting may be obtained at the Mission House, or at the vestries of the various chapels.

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## SERMON TO YOUNG MEN.

The Rev. W. BROCK has kindly consented to preach a Sermon to YOUNG MEN on the Claims of the Mission upon them, on the evening of THURSDAY, April 25th. The use of the Poultry Chapel has been cordially granted by the pastor and deacons for this object. The service will commence at EIGHT o'clock, which hour has been selected for the convenience of young men who could not attend earlier.

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## HOME PROCEEDINGS.

Since our last the Committee have had before them several offers of themselves from young brethren for mission service. To all these they have been compelled to return one uniform reply: that in the present state of the Society's funds these applications must be respectfully declined. This is most grievous, for in India especially, men are wanted. Several of our stations there are dependent on the life of a single missionary. At this moment Saugor is vacant owing to the return of Mr. MAKEPEACE through ill health. Some of our brethren are advanced in years; they have long toiled in the field, and their cry for help

is distressingly frequent and urgent. Dear friends, permit us once more to appeal to you. Give yourselves to more earnest prayer to God, that he, from whom alone all good comes, may help his people to extend the cause of the Redeemer among the heathen.

As the Society's engagement with the Rev. P. J. SAFFERY is about to close, in consequence of the changes which have recently taken place in the secretariat, the Committee unanimously adopted the following resolution on the 5th of March :

"That this Committee, in taking leave of their esteemed brother, the Rev. P. J. SAFFERY, whose engagement with the Society, after being renewed for eight successive years, finally terminates on the 31st inst., hereby assure him of their high appreciation of his devoted services, and express the hope that he may be conducted to some post of usefulness where he may continue to promote the interest of the kingdom of Christ."

Mr. UNDERHILL returned from Scotland on the 6th, and Mr. CLARKE completed his engagements there on the 14th ult., and then proceeded to Berwick on Tweed and its vicinity. The reception of our brethren in Scotland was most gratifying. The collections generally were liberal, and they were greatly encouraged by the evident interest taken in the mission. They entertain a strong hope that next year, even more will be done by our Scottish churches, To our friends who have so cordially entertained and kindly aided our brethren during their sojourn, we tender our warmest thanks.

During the past month Mr. CAREY has been attending meetings at Chesham, Windsor, Luton, and Woolwich. Mr. UNDERHILL has also attended meetings at Shoreditch and Bow, at the latter of which places Mr. CAREY has been associated with him. Mr. TRESTRAIL has visited Saffron Walden, Langley, Sampford, and Thaxted and Loughton in Essex, Brixton Hill and Eagle Street in London, and West Malling in Kent. Mr. SAFFERY has been engaged in Bedfordshire, and Mr. LEECHMAN has kindly represented the Society at Margate, Broadstairs, Ramsgate, and other places in that district. The Rev. B. PRICE has also been busily at work in South Wales, assisted by brethren THOMAS of Newport, ROWE of Risca, and E. THOMAS of Bethel.

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#### FOREIGN LETTERS RECEIVED.

AFRICA .....	CLARENCE.....	Saker, A. ....	November 10.
ASIA .....	AGRA .....	Parry, W., & ors.	January 10.
		Williams, R. ....	January 9.
	BENARES .....	Small, G. ....	January 2.
	CALCUTTA.....	Aratoon, C. C. ...	January 7.
		Lewis, C. B.....	January 8.
		Makepeace, J.....	January 7.
		Thomas, J.....	January 8.
	CHITOURA .....	Smith, J.....	December 20.
	COLOMBO .....	Allen, J.....	January 10.
		Dawson, C. C. ...	January 10.
	DACCA .....	Robinson, W.....	January 4.
	DELHI .....	Thompson, J. T..	January 4.
	HOWRAH.....	Morgan, T.....	January 1.
	JESSORE .....	Parry, J.....	January 19.
	SAUGOR .....	Martin, J., & ors.	December 1.
		Phillips, T.....	January 25.



BAHAMAS .....	GRAND CAY .....	Rycroft, W. K....	January —.
	NASSAU .....	Capern, H.....	January 9 & 25.
		Littlewood, W. ...	January 15.
BRITTANY.....	MORLAIX.....	Jenkins, J. ....	February 15.
CANADA.....	MONTREAL .....	Cramp, J. M.....	March 2.
HAITI .....	JACMEL .....	Webley, W. H....	January 12.
HONDURAS .....	BELIZE .....	Kingdon, J.....	January 11.
JAMAICA .....	ANNATTO BAY .....	Jones, S.....	January 16.
	BELLE CASTLE.....	Gibson, J. ....	February 5.
	BROWN'S TOWN.....	Clark, J. ....	January 18.
	CALABAR .....	Tinson, J.....	January 19.
	MOUNT HERMON .....	Hume, J.....	January 19.
	MOUNT NEBO .....	Tunley, J. ....	January 15.
TRINIDAD... ..	PORT OF SPAIN.....	Law, J. ....	Jan. 19, Feb. 6.
	SAVANNA GRANDE .....	Cowen, G. ....	February 1.

## ACKNOWLEDGMENTS.

The thanks of the Committee are presented to—

Friends at Agard Street Chapel, Derby, for a package of clothing ;  
 Miss Hopper, for a parcel of magazines ;  
 Miss Jacobson, for a parcel of magazines ;  
 Friends at Bow, for parcels of clothing, for *Rev. C. B. Lewis, Calcutta* ;  
 Friends connected with Vernon Chapel Sunday School, for a case of clothing, for *Mr. A. Saker, Western Africa* ;  
 Messrs. Tawell and Sons, Earl's Colne, for a package of magazines.

## CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, during the month  
 of February, 1850.*

£ s. d.			£ s. d.			£ s. d.						
Annual Subscriptions.			Donations.			Hatcham—						
Allen, J. H., Esq.....	2	2	0	An aged disciple .....	0	10	0	Contributions, for				
Benetfink and Jones, Messrs .....	2	2	0	Bible Translation So- ciety, for Translations	300	0	0	<i>Dove</i> .....	0	14	0	
Benham, J. L., Esq....	2	2	0	Boyes, Mr. J., Contribu- tions by, for Madras	68	0	0	Highgate—				
Benham, James, Esq....	1	1	0	Caldwell, H. S., Esq., M.D.....	1	1	0	Proceeds of Lecture...	3	6	19	
Baird, Miss .....	0	16	6	Friend, A .....	2	0	0	Sunday School, for				
Burks, Miss Jane .....	0	16	6	Gillman, Mrs.....	5	0	0	<i>Dove</i> .....	0	17	0	
Cartwright, R., Esq....	5	0	0	Jacobson, Miss, for <i>Debt</i> .....	1	1	0	Islington, 2nd Church—				
Collins, W., Esq.....	5	5	0	Lover of Missions, by the Editor of the				Contributions, for				
Cozens, Mrs. ....	1	1	0	" Baptist Reporter "	1	0	0	<i>Dove</i> .....	1	0	0	
Deane, Messrs. G. & J.	3	3	0	One who has heard with deep sympathy the				Maze Pond—				
Dennis, S., Esq.....	1	1	0	appeals in the Herald	1	0	0	Contributions, on ac- count .....	10	0	0	
Dunt, Thomas, Esq.....	1	1	0	Pupils of South Isling- ton Commercial School	6	10	6	Salter's Hall—				
Dunt, John, Esq.....	1	1	0					Proceeds of Lecture...	2	4	0	
Edwards, Mrs. ....	1	1	0	<i>Legacies.</i>				Contributions, Sunday				
Grey, Mrs. H. C. ....	1	1	0	Cornthwaite, Mr. John, late of Stainton .....	134	13	3	School.....	5	7	6	
Hamilton, T., Esq....	1	1	0	Thomas, Thomas, Esq., late of Plymouth .....	45	0	0	<i>Do.</i> , for <i>Haiti</i> .....	0	5	0	
Hancock, Rixon, & Co., Messrs. ....	1	1	0					Shakespeare's Walk—				
Jacobson, Miss, for <i>Colonies</i> .....	1	0	0	LONDON AND MIDDLESEX				Sunday School, for				
Jones, S. M., Esq.....	1	1	0	AUXILIARIES.				<i>Dove</i> .....	0	13	11	
Jones, Charles, Esq....	2	2	0	Church Street—				Shoreditch, Providence—				
Omig, T., Esq.....	1	1	0	Juvenile Society .....			1	1	3			
Peto, S. M., Esq., M.P., and Mrs. Peto .....	100	0	0					Proceeds of Lecture...	1	1	0	
Ridgway, T., Esq.....	5	5	0					Vernon Chapel—				
Ridley, S., Esq.....	1	1	0					Contributions .....	1	5	1	
Bippon, Mrs. T.....	5	0	0					Waterloo Road—				
								Proceeds of Lecture...	2	3	10	
								BEDFORDSHIRE.				
								Luton, 3rd Church—				
								Contributions, for				
								<i>Dove</i> .....				

£ s. d.		£ s. d.		£ s. d.	
Sharnbrook—		Kington—		Lincoln—	
Contributions, for		Collection, &c. ....	8 10 0	Collections.....	8 15 0
Dove .....	1 10 0	Contributions, for		Contributions .....	25 9 11
		Dove .....	0 11 0	Do., Sunday School	2 16 6
BUCKINGHAMSHIRE.		Ross—		NORFOLK.	
Chesham—		Contributions .....	7 17 3	Swaffham—	
Contributions, for		Do., for Dove.....	0 19 6	Contributions, for	
Dove.....	1 1 0			Dove .....	0 10 6
CAMBRIDGESHIRE.		HERTFORDSHIRE.		NORTHAMPTONSHIRE.	
Cambridge—		Hemel Hempstead—		Burton Latimer—	
Lilley, W. E., Esq. ...	60 0 0	Contributions, for		Collection .....	3 1 0
		Dove .....	2 17 4	Kettering—	
CORNWALL.		Hitchin, on account.....	40 0 0	Contributions, for	
Falmouth .....	32 11 8	Markyate Street—		Dove .....	2 9 0
Saltsash—		Contributions, for		Middleton Cheney—	
Contributions .....	1 1 0	Dove .....	1 2 9	Contributions, for	
Truro .....	26 14 10			Dove .....	1 3 0
DEVONSHIRE.		St. Albans—		Milton—	
Newton Abbott—		Collections.....	12 13 6	Contributions, for	
Collection .....	4 10 0	Contributions .....	15 12 8	Dove .....	0 14 0
Contributions .....	1 16 7	Do., for <i>Intally</i> .....	2 10 0	Ringstead—	
Do., for Dove.....	1 0 0	Do., for Dove.....	2 3 2	Collection .....	2 2 0
Plymouth, George Street—				Contributions .....	4 9 6
Sunday School, for		Acknowledged before			
Dove .....	2 3 0		32 19 4		
Tiverton—			10 0 0		
Contributions .....	1 12 6		22 19 4		
Do., for Dove.....	1 13 0	KENT.		Stanwick—	
DURHAM.				Collection, part .....	1 3 9
Houghton le Spring—		Bessels Green—		Contributions .....	3 14 6
Contributions, for		Contributions .....	0 12 6	Do., for Dove.....	1 1 0
Dove .....	0 13 0	Do., Sunday School	0 12 4		5 19 3
		Canterbury—		Less expenses .....	0 2 6
South Shields—		Collection .....	14 2 3		5 16 9
Collections.....	6 12 8	Crayford—			
Contributions .....	14 6 11	Sunday School .....	1 13 2	NOTTINGHAMSHIRE.	
Do., Sunday School	2 1 11	Eynsford—		Newark—	
	23 1 6	Contributions .....	2 0 0	Contributions .....	0 15 0
Less expenses .....	0 15 0	Do., for Dove.....	1 14 0	Southwell—	
	22 6 6	St. Peter's—		Contributions .....	2 0 0
Sunderland, Sans Street—		Contributions, for			
Contributions, additional .....	1 6 0	Dove .....	2 17 1	OXFORDSHIRE.	
		Tunbridge Wells—		Oxfordshire, on account .....	50 0 0
ESSEX.		Collections.....	12 3 0	Banbury—	
Maldon—		Contributions .....	1 8 3	Contributions .....	2 1 6
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Thorpe—		Woolwich, on account	6 10 0	Contributions, for	
Collection .....	1 15 6			Dove .....	1 0 9
Contributions, for		LANCASHIRE.		Chipping Norton—	
Dove .....	0 13 4	Liverpool, Myrtle Street—		Juvenile Association,	
GLOUCESTERSHIRE.		Juvenile Association,		for <i>Intally</i> .....	4 0 0
Coleford—		for Rev. W. K. Ry-			
Contributions, additional .....	1 2 0	craft's School, Baha-		SHROPSHIRE.	
Lydney—		mas .....	10 0 0	Shrewsbury—	
Contributions, for		Manchester, George Street—		Contributions .....	13 17 0
Dove .....	1 5 0	Sunday School .....	2 0 0		
HAMPSHIRE.		Rochdale—		SOMERSETSHIRE.	
Portsea, White's Row—		Bartlemore, Mrs.....	20 0 0	Keynsham—	
Contributions, for		Tottlebank—		Contributions, for	
Dove .....	1 0 0	Collections.....	6 15 6	Dove.....	1 10 0
Wallop .....	4 3 4	Contributions .....	8 13 4	Norton St. Philip—	
		Do., for Dove....	2 3 8	Contributions, for	
HEREFORDSHIRE.				Dove .....	0 10 0
Gorsley—		LEICESTERSHIRE.		Taunton—	
Contributions .....	2 1 0	Leicester—		Thompson, Hon. Mrs.,	
Do., Sunday School	0 10 0	Hobson, Mr. Ste-		Poundsford Park ...	5 5 0
		phen .....	0 10 0	Wells—	
		Belgrave Street—		Contributions, for	
		Contributions, for		Dove.....	0 16 2
		Dove .....	4 12 2	Weston super Mare—	
		Loughborough—		Contributions, for	
		Contributions, additional .....	0 7 8	Dove.....	1 0 0
				Winscombe—	
		LINCOLNSHIRE.		Contributions, for	
		Burgh—		Dove.....	0 14 9
		Contributions, for			
		Dove .....	1 0 0		
		Grimsby—			
		Contributions, for			
		Dove.....	0 6 0		

		£	s.	d.			£	s.	d.			£	s.	d.
STAFFORDSHIRE.					Boroughbridge—					Ystrad, Libanus .....				
Bilston—					Contributions, for					1				
Contributions, for					Dove .....					1				
Dove.....					1 11 8					MONMOUTHSHIRE—				
Do., Sunday School,					Contributions, for					Magor—				
for do.....					2 6 0					Contributions .....				
0 9 6					Leeds—					Pontneer, Zion—				
SUFFOLK.					Harvey, Thomas, Esq.,					Sunday School, for				
Stradbroke—					for African Schools					Dove.....				
Contributions, for					5 0 0					3 10 0				
Dove.....					Sheffield, Townhead Street—					PEMBROKESHIRE—				
1 0 0					Contributions, for					Bethlehem—				
SURREY.					Dove.....					Collection .....				
Godalming—					2 8 6					Bluenflus—				
Contributions, for					Shipley—					Collection .....				
Dove.....					Collection, special ...					1 8 9				
0 14 0					52 8 11					Contributions .....				
SUSSEX.					Contributions, Sunday					Do., Sunday School				
Battle—					School.....					3 1 3				
Contributions .....					Slack Lane—					Ebenezer—				
Do., for Dove.....					Contributions, for					Collection .....				
1 0 0					Dove.....					0 17 8				
Brighton—					1 0 0					Contributions .....				
Palmer, Miss E. F. ...					SOUTH WALES.					Do., Sunday School				
1 0 0					SOUTH WALES, on ac-					2 9 10				
Horsham—					count, by Rev. B.					Harmony—				
Contributions, for					Price .....					Collection .....				
Dove.....					17 0 0					Contributions .....				
1 0 0					CARMARTHENSHIRE—					Haverfordwest—				
WARWICKSHIRE.					Llanely, Bethel—					Collections.....				
Leamington—					Sunday School, for					23 0 0				
Contributions, on ac-					Dove .....					93 12 6				
count .....					2 6 6					Do., Juvenile .....				
Do., for Dove.....					Login .....					12 2 4				
4 14 6					1 6 9					Proceeds of Juvenile				
WILTSHIRE.					Newcastle Emlyn—					Tea Meeting .....				
Damerham and Rockbourne—					Collections, &c.....					13 8 6				
Contributions .....					11 7 6					Honeyborough—				
Do., for Dove.....					Contributions, for					Collection .....				
1 10 0					Dove .....					1 15 8				
WORCESTERSHIRE.					0 10 6					Letterstone—				
Shipston on Stour—					GLAMORGANSHIRE—					Collection .....				
Contributions .....					Cardiff—					0 12 11				
Do., for Dove.....					Bethany—					Contributions .....				
1 12 6					Collection .....					1 3 0				
Stourbridge—					28 4 5					Llangloffan—				
Contributions .....					Do., Sun. School					Collection .....				
2 2 0					0 7 6					2 0 0				
Worcester—					Tabernacle—					Contributions .....				
Contributions .....					Collection .....					9 2 6				
39 9 6					4 3 6					Popehill—				
Do., for Dove.....					5 7 8					Collection .....				
1 10 6					Do., Sun. School,					0 5 2				
YORKSHIRE.					for Dove .....					SCOTLAND.				
Bishop Burton—					3 0 0					Carnphelon—				
Contributions, for					55 0 0					Contributions, for				
Dove .....					44 11 2					Dove .....				
0 11 6					10 8 10					0 17 6				
					Dinas—					Dundee—				
					Collection .....					Contributions, for				
					0 14 6					Dove .....				
					2 4 2					0 10 0				
					Neath—					1 4 2				
					Sunday School, for					Edinburgh, Elder Street—				
					Dove.....					Collection .....				
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										Widow's Mite .....				
										0 10 0				
										IRELAND.				
										Curraghmore—				
										Contributions .....				
										0 12 0				

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.



# IRISH CHRONICLE.

## THE ANNIVERSARY SERVICES.

THE Committee have much pleasure in announcing, that the Annual Sermon on behalf of the Society, will be preached by the Rev. W. G. LEWIS, of Cheltenham, on Friday Evening, the 19th of April, at the Weigh House Chapel, Fish Street Hill, (Rev. T. Binney's.) Service to commence at 7 o'clock.

The Annual Meeting of Subscribers will be held on Monday, April 22nd, in the Library of the Mission House. The chair to be taken at 12 o'clock precisely; when the proceedings of the past year will be detailed, Officers and Committee chosen for the ensuing year, and all other necessary business transacted.

The presence of all ministers and friends from the country, who may be in London, together with that of the London pastors and subscribers, is earnestly desired.

The Annual Public Meeting will be held at Finsbury Chapel, on Tuesday, April 23rd, when the Revs. F. TRESTRAIL, one of the Secretaries of the Baptist Mission; J. AVELING, as a Deputation from the Irish Evangelical Society; WILLIAM ROBINSON, of Kettering; and the Hon. and Rev. BAPTIST W. NOEL, will address the Meeting. The chair to be taken at 6 o'clock precisely, by Geo. FOSTER, Esq., of Sabden.

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Mr. McKEE, who has removed from Easky to take the pastorate of the church at Conlig Newtonards, formerly under the oversight of our brother MULHERN, says:—

Our meetings here are pretty well attended. We have, besides the usual services on the sabbath, a prayer meeting on Monday evening, and preaching on Wednesday evening. I have begun to preach weekly in Newtonards, on Tuesday evening, and hope soon to preach occasionally elsewhere. We have commenced the schools both on week days and Lord's day, and the attendance is encouraging. I baptized an interesting person here last week, who was formerly a presbyterian, but being convinced that infant sprinkling is unscriptural, he

sought admission amongst us. He has been accustomed to teach in a sabbath school, and will be a great help to us in this respect.

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From all quarters we find that the power of the priests is waning. MICHAEL WALSH writes:—

The priests in this place are losing their political power rapidly. I know men in this town who, a short time ago, were led by their priests in political as well as spiritual matters, and who would not now, as we phrase it, turn about on their heel for them. Roman catholics, a few years ago would not have dared to speak in the way which they now do. And is not their finding their priests deceivers in political matters, a certain earnest that speedily they will find them out in spiritual things? It is

generally thought so. Need I say, that I do all I can to impress upon them the reading of the holy scriptures? I just mention these and the other things, to show that I trust the night is far spent, and the day is at hand, when they will stand fast in the liberty wherewith Christ shall make them free. During the past month I distributed 46 tracts, visited 96 families—68 protestants and 28 Roman catholics. 134 protestants, and 111 Roman catholics, heard the word of God from house to house.

In proof that the spirit of inquiry is abroad in the land, we quote a short extract or two from the journal of another agent, JOHN JUDGE:—

The catholic inhabitants of the different localities in which I labour, now constantly invite me to their houses to read the word of life to them in the Irish tongue. Many are inquiring after the way of salvation by Christ. Some are denying the doctrine of transubstantiation—more are refusing to go to a confessional, and are denying the power of a priest to give absolution. I have heard them say, "One sinner cannot forgive another sinner, that power is with God alone."

Our agent gives several instances in proof of the above statements, similar to the many which we publish month after month in the Chronicle. Our readers are literally "instant in season and out of season" in fulfilling their labours. In the house of feasting and the house of mourning—wherever men congregate, thither do they go to proclaim glad tidings to the ignorant and the wayward. The following is a short extract from RICHARD MOORE'S letter:—

I then went into the house of Mr. Akinson. His mother lying dead, I found the house literally crowded with a mixed company of protestants and Romanists. I asked Mr. A.'s permission to address them, which he readily granted. I then, first in English, and afterwards in Irish, directed them to Christ the Lamb of God. At the close certain Romanists uttered some very severe things respecting their priests, who, said, they "tell us things contrary to what we now hear from the book of God."

After reading to them of the fulness and freeness of salvation, a person in the company commented on what had been read, and concluded by saying:—"I do not, for my own part, intend to give them (the priests) a single shilling more, as I

am now sure you have read out of God's book that heaven can be obtained without money and without price. But our priests will give nothing freely, even for the clay they send to the grave with the dead they must have a shilling. I rejoice to know that the blood of Jesus Christ cleanseth from all sin."

The following is taken from an interesting letter of JOHN MONAGHAN:—

I have during the past month laboured through most parts of my usual district, and in all places I have met with encouragements to urge me on, and to renew my feeble exertions in the good cause. In the barony of Carrin, where I spent several days and held some pleasing prayer meetings, I found the people to attend with an earnestness that surpassed my most sanguine expectations; the Roman catholics almost upon all occasions equalling in number the protestants. Some of them bringing their Testaments with particular portions marked for explanation, which always gave an ample scope for interesting conversation, that proved, I trust, profitable to us all. As to popish priestcraft, it has lost much of its power and influence over the minds of the people here, so that the gospel alone, and salvation through the merits of a Saviour, are now becoming the principal objects of inquiry. Such a change, in a locality where a few years since popery swayed its all-controlling dominion over the minds and consciences of its then deluded votaries, must be consoling indeed as the pleasing omen of future blessings.

The following extract proves that Roman catholics even are beginning to "try the spirits whether they be of God:—"

In the barony of Tyreragh, where I also occasionally visit, the work is going on favourably, and much good in the Lord's cause seems to be already effected. In my last engagement, I called at a man's house who has been for a long time past in the habit of reading the scriptures, and who had lately attended where a protestant missionary preached. The priest being informed of it, came to ask if he had done so, and being answered in the affirmative, seemed greatly excited, saying—"You are an intelligent catholic, and I hope you are not imposed upon by the ravening wolf," &c. To which the man calmly replied, "Sir, I trust I am not imposed upon, for I brought this book with me (producing the Testament) and compared his doctrine with it, and found all correct; but, compared with this book, all I have

ever heard from you appears to me false as sin, and as light as chaff." This being language too irritable for his reverence to bear, he turned off, declaring that on the next Sunday he would make him a public show from the altar. To which the man firmly replied, that if he did mention his name from his altar, or attempt to hold him up as an odium to his flock, he would take such proceedings against him, as the laws of the land would direct. Being thus silenced, his reverence walked off, taking care since to give no further annoyance.

PATRICK BRENNAN, in his last letter, says:—

I visit from three to five families every day, and hold prayer meetings in as many places as I can procure. I generally leave one or more tracts. On the Lord's day I read and speak to the church. I visit the schools often, and am happy to say that they are going on well, meeting with no opposition from the common enemy.

We make no comment on the following, but allow our brother to tell his own mournful tale. Mr. WILSON, writing from Kilcooley Hills, says:—

I am sorry at having to write this note. But the heart-rending scenes I am called to

witness almost every day compel me to do so. The inhabitants of this neighbourhood are in a deplorable condition for want of food. Four out of every five have no employment, and no means of getting any food. Some of our members, and many of our hearers, are mere skeletons, the result of downright starvation. Some of them will die, if relief be not obtained from some quarter. I have expended out of my own pocket £10, a sum I could with extreme difficulty afford, but I could not allow the unfortunate creatures to die without making an effort to save them. This I am unable to give, and now, dear brother, I appeal to you on their behalf. Will you kindly get me for these starving beings £5 from the Relief Fund, and a few articles of clothing, if any have been forwarded to you for such purposes from friends in England? Many of those for whom I solicit your pecuniary assistance are God-fearing men, and, moreover, would cheerfully work, but can get no employment, everything being at a complete stand-still here. Will you, as soon as possible, remit me the above sum?—I know one family that subsisted several days upon wild plants that grow upon the hills. I have another before my mind now, who has been compelled to eat some mangle wurzle, a root fit only for cattle. A third, a good man, and a candidate for Christian baptism, is suffering from a painful disease, superinduced by want of proper food. He will most certainly perish unless he obtain relief. These cases are not *second-hand*, I have *witnessed* them. My dear brother, pity—do pity these poor creatures.

### CONTRIBUTIONS SINCE LAST ACCOUNT.

	£	s.	d.		£	s.	d.
London, on account, per Collector.....	30	0	0	Burns, Rev. Jabez, D.D.....	0	10	0
S. M. Peto, Esq.....	20	0	0	Justice to Ireland.....	4	0	0
Lewisham Road.....	1	19	6	Jay, A. T., Esq., Pimlico.....	1	0	0
G. Foster, Esq., Sabden.....	50	0	0	Leeds.....	12	15	0
Haverfordwest.....	13	3	0	Ipswich.....	16	14	2
Pembroke Dock.....	0	15	0	B. W.....	0	5	0
Cardiff, additional.....	2	10	0	Voller, Miss A., Tipton.....	0	5	0
Swansea.....	7	11	6	Horham, Suffolk.....	2	0	0
Pontypool.....	2	15	6	Aldborough, ditto.....	0	3	6
St. Ives.....	0	5	0	Wotton under Edge, Miss Ely.....	1	0	0
Great Yarmouth.....	4	11	0	Palmerston.....	1	14	0
Canterbury.....	14	3	6	A Widow's Mite.....	0	10	0
Ripon, Mrs. Earle.....	1	1	0	Accrington.....	4	1	6
Do. Dr. Earle.....	1	1	0	Blackburne.....	0	5	0
Barry, Mr. Crendon, Bucks.....	0	10	0	Preston.....	3	3	6
Bradford, Yorkshire.....	17	13	10	Oldham.....	4	11	8
Saffron Walden.....	8	11	6	Ashton.....	2	7	6
Northampton, additional.....	0	13	6	Rochdale.....	£56	13	4
Ireland's Well-wisher.....	1	0	0	Acknowledged.....	50	0	0
Taunton.....	5	9	5	Hebden Bridge.....	1	10	0
Keynsham.....	5	0	0	Brearley.....	1	5	0
Bristol.....	15	5	6	Shipley.....	5	19	6
Manchester Union Chapel.....	20	0	0	Haworth.....	1	0	0
Trotman, Mr. D., Frome, and a few friends	5	0	0	Halifax.....	7	10	6
Kislingbury.....	1	10	0	Lockwood.....	5	5	0
Lewes.....	7	0	0	Huddersfield.....	0	10	0
Lowe, George, Esq.....	10	0	0	Milnsbridge.....	1	0	0



	£	s.	d.		£	s.	d.
Salendine Nook.....	20	0	0	Birmingham.....			
Whitehaven.....	4	0	0	Coulter, Mr. W., Manchester.....	0	14	0
Maryport.....	1	0	0	Nicholls, Mrs.....	1	0	0
Trowbridge.....	17	6	8	Barclay, Robert, Esq., for Schools.....	5	0	0
Westbury Leigh.....	1	17	6	Cadby, S., Esq.....	1	1	0
Bratton.....	7	9	9	Bacup, Friends at.....	4	10	0
Bradford.....	2	1	0	Markyate Street.....	2	0	0
Corsham.....	2	9	0	Lillie, —, Esq., Cambridge.....	30	0	0
Devizes.....	18	12	0	Brixton Hill.....	11	17	6
Melksham.....	6	12	0	Wallingford.....	3	0	5
Wellington.....				Norwich, additional.....	44	0	6
Montacute.....	0	10	0	Roe, Freeman, Esq., (distress).....	1	0	0
Chard.....	2	5	10	Aldborough, Suffolk, (distress).....	0	3	6
Wincanton.....	1	5	0	Scotland—			
Malmsbury.....	1	2	6	Berwick on Tweed.....	9	0	0
Leicester, additional.....	25	0	0	Edinburgh, Minto House.....	4	13	7
Blaby.....	0	16	3	Hawick.....	3	0	0

## DEBT DONATIONS.

	£	s.	d.
L. M.....	15	0	0
Watson, Robert, Esq., Hammersmith.....	2	0	0

## LEGACIES.

	£	s.	d.
The Executors of the late John Tomkins, Esq., of Abingdon, (less duty).....	45	0	0
The Executors of late Miss Tomkins, of Abingdon, (duty paid).....	50	0	0
The late Mrs. Holland, of Bristol, per Richard Ash, Esq.....	50	0	0

## POSTSCRIPT.

We beg our friends, who have promised us collections, &c., to forward their remittances immediately. Several churches who collected for us last year have not yet done so. The success and present prospects of our Mission are cheering. God is blessing the labours of our agents in Ireland. Will not the friends of our Society give us timely and efficient aid?

The thanks of the Committee are presented to Mrs. E. H. Ridsen, of Pershore. To Mrs. Cozens, and the Misses Burls. To Miss Hopper. To Mr. C. E., of Brixton. To ———, Ipswich. To Miss Purday. To James Lowe, Esq., and to Mrs. Middleditch and Friends at Frome, for packages of clothing.

The Secretary acknowledges 10s. from the Rev. Joshua Lewis, for Mr. Eccles.

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq. Lombard Street; and by the Secretary, Mr. WILLIAM P. WILLIAMS, at the Mission House, Moorgate Street; and by the pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,

4, COMPTON STREET EAST, BRUNSWICK SQUARE.

# QUARTERLY REGISTER

OF THE

## BAPTIST HOME MISSIONARY SOCIETY.

The ANNUAL MEETING will be held at FINSBURY CHAPEL, MONDAY EVENING, APRIL 22, at half-past six precisely. W. H. BOND, Esq., R. N., has kindly engaged to preside. Several able and respected brethren will address the meeting.

### EXTRACTS FROM THE CORRESPONDENCE OF THE MISSIONARIES.

*Holt, Norfolk.* I have been labouring here for only four months past, during which time our congregations have more than doubled. The chapel is generally well filled; often on a Sunday eve crowded, and in every respect our prospects are very cheering. The people are united and earnest in the cause, and the Lord's hand of blessing seems to be with us. The members of the Holt and Thornage churches number twenty-four; six have been added during the past year, four of them since my coming in November. We have four or five inquirers, concerning whom I entertain cheering expectations. Our only village station at present is Thornage, where services are held on the Lord's day afternoon and the Wednesday evening. In our only Sunday school, at Holt, we have six teachers, and between thirty and forty scholars. My desire is to make the two churches of Holt and Thornage one, as I anticipate it would be productive of greater union, and consequently of greater strength.—S. A. TIPPLE.

*Cookhill and Studley, Worcestershire Auxiliary.* It will be highly gratifying to you to hear that in this station (particularly Studley) we have been blessed during the last year with many signal intimations of the divine favour and regard.

Not only have our neat little chapels, for the last nine months been filled to overflowing every sabbath day, and scores of persons been obliged to leave for want of room, but our heavenly Father has given us to know that "our labour is not in vain in the Lord." Many of the most profligate and abandoned

characters, who a little time ago were living in guilt and awful misery, can now say, "O Lord, we will praise thee, for though thou wast once angry with us, thine anger is turned away, and thou dost comfort us."

On Sunday, April 21, 1849, four believers put on Christ by immersion, in the presence of a crowded assembly. It was a solemn time, and we have reason to believe that good was done.

On Sunday, June 3, 1849, eight more, viz., three sisters and five brethren, were solemnly consecrated to God by Christian baptism. The chapel was crowded to excess, and in the evening the Lord's supper was administered to the church, and to many others who came from neighbouring churches to sympathize with us in our joy, when our new brethren and sisters were received into the bosom of the church, and united with us around the table of the Lord, and many felt it to be a season of refreshing coming from the presence of our God.

Also on sabbath, August 6, 1849, fourteen believers in Christ "were buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so they also should walk in newness of life." In the evening the ordinance of the Lord's supper was administered to the largest assembly ever witnessed in our little sanctuary, and the power of God was present.

On Sunday, November 4, 1849, three persons were immersed upon a profession of faith in our Lord Jesus Christ. The Lord was with us of a truth; and the ordinance was blessed to many.



At *Cookhill* we have a neat little chapel; the congregations are good; the arm of the Lord has been made bare among the people, and on Sunday, August 13, 1849, five believers were immersed in water in the name of the Father, Son, and Holy Ghost. Although the day was very unpropitious, the rain coming down in torrents, the chapel was filled to overflowing, and in the evening, during the public service and at the table of the Lord, when our sisters and brethren were received into the church, a hallowed influence pervaded the whole place, and many felt it to be the house of God and the gate of heaven.

In both places, and especially at Studley, the work of the Lord is in great prosperity, and within the last nine months there have been a few noted conversions, and these have produced a very powerful impression on the minds of many. Numbers are inquiring their way to Zion, and at present we have at Studley six persons, and at Cookhill five others, who are accepted as candidates for Christian baptism. To God be all the glory.

In conclusion, we have reason for great thankfulness, that God has hitherto been with us, and taken our cause into his own hands; and that while some have become our avowed enemies, because we invite poor sinners to come to Christ, others have been raised up, who have "showed us no small kindness," and who wish us well in the name of the Lord. Whilst we have had to endure the wintry blast and storm, God has blessed us with the signs of the approach of a spiritual summer, which has now arrived. Scriptural conversion is no longer a strange work to many here. We have lately seen parents receiving their children into their arms happy in the love of God, and children witnessing the power of Christ to save their hoary-headed parents. And, blessed be God, the good is not confined within the church, it exerts a moral influence throughout the length and breadth of the village, so that many awful swearers swear no more, and scores of drunkards have been reclaimed. What hath God wrought! The baptist cause at Studley for many years was connected with the parent church at Cookhill, but in the month of January, 1848, the friends at Studley formed themselves into a church, consisting of twenty-seven members. We went on well for a little time, and in February I was ordained pastor of the church at Studley. Shortly after this, two or three of the friends, holding notions not in accordance with ours, did all they could to remove me, and when they found they could not effect their purpose they divided the church, and sixteen left us and opened another place of worship in opposition to us, which has come to nought; but by the good hand of our God upon us, our number at Studley is raised from eleven to sixty-four. May the little one

become a thousand; the number of members at Cookhill is thirty, with a sabbath school containing sixty children, which have been collected together within the last three months. Cookhill is five miles from Studley; I have to preach on sabbath morning at Studley, at half-past ten o'clock, then walk to Cookhill in the afternoon and preach, then come back to Studley and preach at six o'clock. That is my Sunday's work. On Monday we have a prayer meeting at Studley, when a short address is delivered. On Tuesday evening we have a meeting for inquirers. On Wednesday preach at Cookhill. On Thursday preach at Studley. On Friday deliver addresses and hold prayer meetings, alternately, at the villages of Sambourn and Middletown. W. MAIZEY.

*Shiffnal, Shropshire.* That my time has been fully occupied you will see, when I say that I have had but two evenings in the month that I could say were my own. The work of pastoral visitation has appeared to me increasingly important, especially in a place where the people—even the sick and dying—might truthfully say, (except for the efforts of myself and people,) "No man careth for our souls." I am encouraged in this department of labour by the expressions of gratitude with which the people receive my visits, which I trust have contributed to the comfort of the afflicted and the instruction of the ignorant, as well as to the strengthening in those who attend my ministry a love to public worship. Our congregations have, on the whole, during the year, presented a very encouraging aspect; even during the months of summer our attendance was good; although every means have been employed by the state clergy to deter the people from coming. Through their influence there are many of the poor who have ceased to attend of late, although they tell these clergymen that they get profitable instruction, far more than when they "attend church." I have baptized six believers during the year, five of whom have been added to the church, and shall (D.V.) baptize one more at the end of this month. Our present number of members is nineteen. My bible class is a great means, I trust, of promoting the instruction of the persons who attend it. Two of the dear young people have written some appropriate lines, called "An Invitation to the Bible Class." Our sabbath school has continued to flourish; it has twelve teachers, and there are about seventy-five children on the books. The teachers toil on with persevering zeal and in perfect harmony. I have continued to visit the school once a month, to encourage the teachers and address the children.

In the autumn of last year I commenced preaching in a house, a short distance from the town. This, I suppose, we may designate a village station. The attend-



ance from the first has been encouraging, especially of late. As the result of this effort, several persons have been induced to attend our chapel on the Lord's day, and two or three have begun to think of the importance of seeking the salvation of their

souls, and these are persons who have not been accustomed to hear the gospel, and were totally ignorant of its nature. I do trust that the seed that I am thus permitted to sow will yet spring up and yield a glorious harvest.

JAMES KILLYARD.

### MONIES RECEIVED SINCE LAST REGISTER.

£ s. d.			£ s. d.			£ s. d.					
LONDON.						GLOUCESTERSHIRE.					
Pudner, Mrs.....	0	10	0	Smith, Mrs.....	0	10	0	Kingstanley—			
Twelvetrees, Mr. Harper	0	5	0	Smith, Mrs. (donation)	0	10	0	King, Mr. P.....	2	0	0
Vernon Chapel.....	2	3	6	Tranter, Mr.....	0	5	0	King, Miss.....	1	0	0
Chelsea.....	2	15	0	Waller, Mr.....	0	10	0	King, Miss E.....	0	5	0
Brixton Hill.....	12	8	1	Waller, Mrs.....	0	10	0	Alder, Mrs.....	0	5	0
From Young Men's Mis-				Wright, Miss.....	0	10	0				
sionary Association,				Wright, Miss, coll. by	2	3	0	Wotton under Edge—			
at Messrs. Hitchcock								Rogers, J. Esq.....	1	0	0
and Co.'s, St. Paul's				Houghton Regis—				Eley, Miss.....	1	0	0
Churchyard, (a sixth				Chambers, Mr.....	0	5	0	Foxwell, Miss, (card)	0	17	0
part of its proceeds)...	14	14	0	Collection.....	2	17	0				
Church Street Sunday				Cook, Mr.....	1	0	0				
School.....	2	10	0	Cook, Mr. M.....	0	5	0				
Lion Street—				Cook, Mr. T. D.....	0	5	0				
Burgess, Mr.....	0	10	0	Cook, Mr. J., Jun.....	0	10	0				
Burgess, Mr. H.....	0	10	0	Eames, Mr.....	0	5	0				
Burchell, Mr. F.....	0	8	0	Tofield, Mr.....	0	5	0				
Clark, Mr. W.....	0	8	0								
Collings, Mr.....	0	4	0	Leighton Buzzard—							
Ede, Mr.....	0	2	0	Friends.....	0	14	8				
Gover, Mr.....	0	10	0								
Green, Mrs.....	0	6	0	Luton—							
Green, Mr. B. L.....	0	6	0	Baldon, Capt.....	0	2	6				
Green, Mr. R. E.....	0	6	0	Bolton, Mr. B.....	0	5	0				
Harper, Miss.....	0	4	0	Bolton, Mr. W.....	0	10	0				
Hawkins, Miss.....	1	1	0	Blundell, Mr.....	0	10	0				
Perry, Mr.....	0	10	0	Butlin, Mrs.....	0	5	0				
Tressider, Mr. J.....	0	6	0	Clarke, Mr. C.....	0	5	0				
Watson, Mr. W. H.....	0	10	0	Coll. at Old Meeting	6	9	9				
Watson, Miss A.....	0	4	0	Coll. at Wellington St.	2	3	3				
Watson, Miss S.....	0	2	0	Cookson, Mast. col-							
Watson, Miss R.....	0	2	0	lected by.....	0	17	8				
				Daniel, Mr.....	1	0	0				
<b>BEDFORDSHIRE.</b>				Everitt, Mr.....	0	10	0				
Bedford—				Gardner, Mrs.....	0	5	0				
Friends.....	0	4	6	Groom, Ann, coll. by	0	3	0				
Biggleswade—				Heel, Mrs., coll. by.....	0	10	6				
Foster, B., Esq.....	1	0	0	How, Mr.....	1	0	0				
Blunham—				Johnson, Mr.....	0	10	0				
Collection.....	1	4	0	Mead, Mr.....	0	10	0				
Dunstable—											
Blackwell, Mrs.....	0	10	0	Sharnbrook—							
Blackwell, Mr. W.....	0	5	0	Collection.....	1	0	0				
Collings, Mr.....	0	5	0	Collier, Mr.....	0	10	0				
Collings, Miss, (mis-				Hipwell, Mr.....	0	5	0				
sionary box).....	0	6	6	Williamson, Mr.....	0	10	0				
Dangerfield, Mr.....	0	5	0								
Flowers, Mr.....	0	10	0	<b>BUCKINGHAMSHIRE.</b>							
Gutteridge, Mr. M.....	0	10	0	Amersham.....	4	0	0				
Gutteridge, Miss, col-				Ditto.....	1	14	7				
lected by.....	0	10	6	Missenden.....	3	0	0				
Gutteridge, Mrs. J.											
and Miss Jane, col-				<b>CAMBRIDGESHIRE.</b>							
lected by.....	1	9	6	Cambridge—							
Monier, Mr.....	0	5	0	Lilly, W. E., Esq.....	30	0	0				
Osborne, Mr. G.....	0	5	0	The Executors of the							
Pigott, Mr.....	0	10	0	late Mr. Adams.....	41	9	3				
Scroggs, Mr.....	0	2	6								
Twidall, Mr.....	0	10	0	<b>DORSETSHIRE.</b>							
				Dorchester—							
				Collection.....	3	15	0				
				Biggs, Mr.....	1	0	0				
				Sincos, Rev. S.....	1	0	0				
				A Friend.....	0	10	0				

	£	s.	d.		£	s.	d.		£	s.	d.
Frary, Mr.....	0	10	0	Crisp, Rev. T. S.....	0	10	6	Griffin, Mr.....	0	5	0
Harvey, Mr. ....	0	10	0	Cross, Mr. W.....	1	1	0	Childs, Mr. W.....	0	5	0
Postle, Mrs. ....	0	10	0	Cross, Mrs. W.....	0	10	6	Walton, Mr. D.....	0	5	0
Slipper, Mr.....	0	10	0	Cummins, Mr. J. C....	1	0	0	Knapp, Mr.....	0	5	0
Hoves, Mrs.....	0	5	0	Edwards, Mr. F.....	1	0	0	Bloomfield, Sir T. W.	0	10	0
Rudd, Mr.....	0	5	0	Eyre, Mr. Joseph.....	1	1	0	Forest Row—			
Silcock, Mr. C., Sen.	0	5	0	Finkel, Mr. W. C.....	1	1	0	Collection .....	1	6	6
Silcock, Mr. C., Jun.	0	5	0	Hawkins, Rev. W.....	0	10	6	Edgar, Mrs.....	0	10	0
Thompson, Mr.....	0	5	0	Hemmons, Mr. J.....	0	5	0	Edgar, Miss .....	0	10	0
Wilkin, Mr.....	0	5	0	Holland, Mrs. (late) ..	2	0	0	Coll. by Mrs. Veales ..	1	1	7
Smaller sums.....	0	19	6	Leonard, Mr. R.....	1	1	0	Boxes.....	0	13	0
Norwich—				Livett, Mr. James.....	1	1	0	Hailsham—			
Dexter, Mr.....	0	5	0	Phillips, Mr. E. H. ....	0	10	6	Collection .....	1	12	0
Smith, Mr. G.....	0	10	0	Pollard, Mr. W.....	0	10	0	Lambert, Mrs. coll. by	1	2	0
St. Clement's, Norwich—				Pratten, Mr. B.....	0	10	6	Hastings—			
Collection .....	6	8	0	Sherring, Mr. R. B....	1	1	0	Collection .....	0	9	7
Bigbold, Thos. Esq....	2	2	0	Sherring, Mr. J. B....	0	10	6	Dunk, Mrs. coll. by ...	0	1	7
Springfield, Osborne,				Shoard, Mr. John.....	0	10	6	Dunk, Mrs.....	0	5	0
Esq.....	1	1	0	Stephens, Mr. Isaac....	0	10	0	Gray, Rev. Dr.....	0	10	6
Claydon, C. T., Esq....	1	0	0	Thomas, Mr. George....	0	10	6	Lof, Miss.....	0	5	0
Copeman, Mr.....	0	10	0	Somersetshire Auxiliary.				Loft, Miss J.....	0	5	0
Darkins, Mr.....	0	5	0	Chard—				Jolly, Mr.....	0	5	0
Darkins, Mrs.....	0	5	0	Collection .....	2	0	0	Robinson, E. L.....	0	5	0
Wheeler, Mr. Sen....	0	5	0	Brown, Mr.....	0	10	0	Lye, Robert .....	0	2	6
Wheeler, Mrs.....	0	5	0	Brown, Mr. J.....	0	10	0	Judge, Mr.....	0	5	0
Slaughter, Mr.....	0	5	0	Smith, Mr.....	0	10	0	Strickland, Mr.....	2	0	0
Bright, Mr. J.....	0	5	0	Frome—				Moore, J.....	0	10	0
Cross, Mr.....	0	5	0	A Friend.....	5	0	0	Breach, Mr.....	0	2	6
Neatishead—				SUFFOLK.				Lewes—			
Clowes, Mr.....	0	10	0	Ipswich—				Small sums in vestry ..	0	7	6
Harris, Mr.....	0	10	0	A friend .....	0	2	0	Lawrence, Rev. Mr....	0	5	0
Spanton, Mr.....	0	5	0	SUSSEX.				Goldsmith, Mr.....	0	5	0
Hudson, Mr.....	0	2	6	Battle—				Hammond, Mr.....	0	10	0
Miles, Mr.....	0	2	6	Collection .....	1	0	0	Davey, Mr. T.....	0	10	0
Curtis, Mrs.....	0	2	6	Weller, Mr.....	2	2	0	Lomer, Mr.....	0	10	0
Sharp, Mr.....	0	2	0	Ford's Mrs. Box .....	0	11	8	Britton, Mr.....	0	10	0
Smaller sums.....	0	5	6	Ford, Mr.....	0	5	0	Underwood, Mrs.....	1	0	0
NORTHERN AUXILIARY.				Simmonds, Miss.....	0	5	0	Kidder, Mr.....	0	10	0
On account.....	20	19	8	Coll. by Mr. Weller ...	0	1	6	Davey, Mr. G.....	0	5	0
NORTHAMPTONSHIRE.				Porter, Mr.....	0	5	0	J. S.....	0	2	6
Clipstone, balance.....	0	17	6	Weller, Mr., extra (to	0	10	0	Adams, George.....	0	5	0
SHROPSHIRE.				make up).....	0	10	0	French, Mrs.....	0	2	5
Bridgenorth—				Brighton—				Dicker, Mr.....	1	0	0
Sing, Mr.....	1	0	0	Contributions at Bond				Two Friends .....	0	3	6
Sing, Mr. W.....	1	0	0	St. (Mr. Savory's)				English, Mr.....	0	2	6
Sing, Mr. J.....	0	10	0	after service .....	1	8	6	Midhurst—			
Allender, Mr. D.....	1	0	0	Savory, Rev. W.....	0	2	6	Contributions ...	4	0	0
Crowther, Mr. J.....	1	0	0	Lambert, Mr.....	0	10	6	Rye—			
Tilly, Mr. A.....	1	0	0	Silverthorne, Mr.....	0	5	0	Daniell, Mr.....	0	2	6
M'Michael, Mrs. W....	1	0	0	Thatcher, Mr.....	0	5	0	Daniell, Mr. Jun.....	0	2	6
Grieison, Mrs.....	0	10	0	Slope, Mr.....	0	2	6	Daniell, Mrs. coll. by	0	2	6
M'Michael, Mr. Chas.	0	5	0	Slope, Mr., extra don.	0	5	0	Hemmings, Mr.....	0	2	6
Allender, Mr. Samuel	0	5	0	Webb, Mr. George.....	0	5	0	Mitchel, Mr.....	0	2	6
SOMERSETSHIRE.				Durtall, John.....	0	5	0	Hilder, Mr.....	0	2	6
Bristol Auxiliary—				Bird, G.....	0	2	6	Small sums .....	0	6	0
Broadmead, collection	16	1	2	Goffe, J.....	0	5	0	Uckfield—			
Counterslip .....	16	16	11	Larner, Mr. & F. D....	0	5	0	Collection .....	1	0	0
King St. Pub. Meeting	8	10	0	J. P.....	0	5	0	Kennard, Mr. J.....	0	3	0
Collected by—				F. & W.....	0	2	6	Marshal, Mr.....	0	2	6
Harris, Mrs.....	1	0	0	A Friend.....	0	10	0	A Friend.....	0	5	0
Leonard, Miss C.....	2	9	0	Harris, E.....	0	5	0	Wivelsfield—			
Morgan, Miss.....	2	13	0	Read, Thomas.....	0	5	0	Collection .....	1	5	1
Subscriptions—				Hammond, Mr. coll. by	0	5	6	Daynes, Mr.....	0	10	0
Aspinall, Miss, 1843-9.	2	2	0	Tate, William.....	0	2	6	WALES.			
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